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1613-1913

THIRD CENTENARY

The Catholic Church in Maine

The glories of the Catholic Church in Maine, now stand forth in their true perspective resting upon sure historic fact, marked by monuments of love and giving birth to beautiful Catholic tradition which wll never fade away.

At Damariscotta, the little brick chapel dedicated in 1808 by Father Cheverus (appointed that same year the first Bishop of Boston, afterwards the Cardinal Archbishop of Bordeaux in France) is the oldest Catholic Church in New England, its title of St. Patrick what hearts and hands built it, while the centenary celebration of 1908 revealed all the lessons of faith and courage, that created it or were its fruits.

At Norridgewock, on the Kennebec, the rugged granite shaft, put up in 1833 by Bishop Fenwick, marks the sacred spot on the shore of the Kennebec where the confessor and perhaps martyr, Father Sabastian Rales sealed his apostolic life of twenty-seven years by his blood in defense of his Catholic Indians (1697-1724), and the restoration of the monument in 1907 called forth in holy mass and sermon on the same beautiful site the lesson of zeal and sacrifice, that sanctified the Kennebec from its head waters of Moosehead and the Chaudière to the island near its mouth, where the holy sacrifice of the mass was offered for the first time on its shores in 1611.

The Church has the right to claim 1604 and the holy cross island river and settlement as her own, because the name and motive of that enterprise though financially under French Huguenot merchants, was spiritually guided by the Catholic King, Queen, and people of France; because Father Nicolas Aubry a Catholic priest, is the only name that clearly speaks of religion in the expedition with Champlain Catholic Knight its only real hero.

It was not, however, exclusively religious, Christian or Catholic and its site is to-day only a deserted island with a lighthouse to warn away from its shores all ships that pass by night.

Mount Desert Island looms up great and beautiful from God's creative voice, great and inspiring in all that makes

nature speak to human eye, mind and heart, great and holy in its Catholic landmarks and traditions on the historical horizon of three hundred years ago, and the festivities that now commemorate that glorious event, give to Holy Mother Church her true honor, dignity, merit and praise.

Seven years ago the present Bishop of Portland said to the zealous pastor of Bar Harbor: "The first Catholic Mission in Maine consecrated that beautiful island of Mount Desert, therefore a memorial church ought to be built, worthy to recall such an historic glory and thus enable the diocese to fittingly proclaim the third Centenary of the first mission 1613-1913.

"The thought and project quickly became the deed, and there gave birth to the magnificent festivities at Bar Harbor on Wednesday, August 6, Feast of the Transfiguration of our Lord and the following day.

" 'This is the day that the Lord hath made; let us rejoice and be glad therein' may truly be said of that glorious and sacred festival in Bar Harbor, and even of the entire week that was blest by the gracious presence of His Excellency the Most Reverend Apostolic Delegate of the Holy See in our State and diocese. All plans had been made carefully to exalt the name of that first mission, Holy Redeemer (St. Sauveur), and it seemed as if heaven and earth united in their best efforts to realize the brightest hopes of people, priests and Bishop."

One year ago, His Excellency the Apostolic Delegate had been invited to preside and to officiate at the pontifical mass. He graciously assented and thus a blessed day was assured with the Holy Father's representative as the central figure. A choice of days in July and August was offered to him and he accepted the Feast of the Transfiguration, August sixth. Hence it is the pleasure and will of the Bishop to make this day the titular feast of church and parish, as well as the anniversary of the dedication.

The interest of priests and people was called for by a letter of the Bishop explaining the meaning of the festival and proposing to make the third centenary of this first mission a great diocesan act of thanksgiving. Thus the spirit of true Catholic faith would stir all the faithful in Maine.

All other plans were made by the reverend pastor of Bar Harbor under the direction of the Bishop of the diocese.

To further the interests of Catholic history throughout the State, the Right Reverend Bishop finally decided to publish a new historical magazine under the auspices of the Maine Catholic Historical Society, and the first number appeared in the month of July.

His Excellency the Most Reverend Apostolic Delegate arrived in Portland on Monday evening, August fourth and on the following day he was escorted to Bar Harbor by the Right

Reverend Bishop of Portland and several other New England Bishops and priests. A special car was placed at their disposal through the courtesy of the esteemed President of the Maine Central Railroad who likewise provided one of the beautiful steamboats, the Norumbega, for the special pilgrimage to the site of the original mission. The party arrived at Bar Harbor on Tuesday evening, August fifth, and were received by the Rev. Fr. O'Brien, pastor of Bar Harbor, and General Edward de V. Morrell. The hospitality of the Morrell family in their beautiful home at Bar Harbor had been offered to His Excellency, the Apostolic Delegate, and the Bishops who graciously accepted this favor. The Catholic people of the diocese had been invited and special invitations were sent only to the priests and a few non-Catholic guests. The day of August sixth dawned and the weather was all that could be desired, bright and warm with that invigorating breeze that makes Bar Harbor a real summer paradise. All was in readiness at 10 o'clock. The imposing granite church building stood on the most prominent corner of Mt. Desert Street, thus carrying out the beautiful Catholic tradition of giving the best site on hill or in valley for the cross and the temple wherein Almighty God is worshipped. Its majestic, silent form is a real sermon in stone. The cross stands on the highest point of the building and a statue of the Holy Redeemer arms the facade to welcome all into this sanctuary. It is thus not too unworthy of the Holy Redeemer in whose honor it was built and named. The corner-stone of this monument had been laid on Sunday, August 11, 1907, and it has already been occupied for two years. The name of St. Sylvia had been given to the first chapel built at Bar Harbor, and naturally the faithful people desired to keep that name for the new church; but when the Bishop explained to them the meaning and dignity of the original title of the first mission, Holy Redeemer, all accepted the change willingly, if not cheerfully, and thus the beautiful Catholic tradition again took its place of honor. The name of St. Sylvia was given to the chapel under this new church and all the sacred ornaments of the original picturesque chapel remain to recall the faith and generosity of the Catholics who had built the original St. Sylvia's. The rectory behind the church also stands to the honor of the people and the zeal of the present pastor. Farther down the street, the convent stands and the Sisters of Mercy had come from Portland a few days before to take part in the centenary festivities to be held in 1913. The convent was a generous gift from the Morrell family in response to an appeal made by the Right Rev. Bishop two years before in telling the people about the centenary festivities to be held in 1913. Church, rectory and convent all told their story of generosity

and sacrifice and faith from the hearts of the parishioners and a multitude of friends, many non Catholic.

At 10.30 the procession appeared from the basement chapel of the church. The crucifix always held the first place; the candles, a symbol of faith, were borne by priests on either side of the cross; then the Indians, lineal descendents of the original tribes that welcomed Father Biard and his companions three hundred years ago on Mt. Desert Island. They had come from Indian Island in the Penobscot River near Oldtown, and wore their Indian costume for festive days, bright colors, feathers and medals. Then the sanctuary choir boys from the Cathedral of the Immaculate Conception in Portland, who were granted this favor by the Rt. Rev. Bishop, and were to sing during the dedication and the mass; next the priests, eighty or more in number, from all parts of Maine and a few from each of the States of New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, Pennsylvania and Maryland; then the officers of the mass:—the Rt. Rev. Monsignor M. C. McDonough, assistant priest; Rev. Thomas F. Butler and Arthur T. Hamel, deacons of honor; Rev. Timothy P. Linehan, deacon; and Henry Gory, subdeacon of the mass; and finally, the Rt. Rev. Bishop Louis S. Walsh of Portland in mitre and with crozier, all wearing the beautiful silver and white pontifical vestments of the Cathedral in Portland. The streets near the church were crowded with the faithful people. The church itself was unoccupied during the ceremony. At the front door the solemn ceremony of blessing a new church was begun by a prayer chanted by the Bishop. Then the procession wended its way around the outside of the church, the Bishop sprinkling holy water on te walls, the priests and the sanctuary choir chanting the beautiful penitential psalm of David called the Miserere. The Gregorian chant was used in this as in the other psalms. When the procession returned to the front door another prayer was chanted by the Bishop; then the doors were opened and the procession entered the temple of God. The litanies of the saints, that wonderfully appeal to the Holy Trinity and to all the saints in heaven, were chanted by the priests, all kneeling as soon as the Bishop reached the sanctuary. Towards the close of the litany the altar was blessed by the Bishop with solemn chant and then the procession continued around the inner walls of the building while the priests chanted the psalms of joy Laudate Dominum, etc. A final prayer was chanted by the Bishop in the sanctuary and now this material building was dedicated to the worship of Almighty God, of the Eucharistic King, and the veneration of all the Saints of God. It was the House of God forever under the title of the Holy Redeemer. The procession was again formed and went to escort His Excellency the Most Reverend Apostolic Delegate and the Bishops.

As soon as it reached the front door of the church, the choir sent forth the beautiful hymn "Unfold Ye Portals" and this solemn chant continued until the Bishops and the Most Reverend Apostolic Delegate reached the sanctuary. The representative of the Holy Father was clad in the Roman purple with the cappa magna and blessed the people as he went along. The Bishops clad in purple added great dignity to the festival; the Rt. Rev. M. Harkins, D. D., Bishop of Providence, senior Bishop of New England; the Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, Mass.; the Rt. Rev. George A. Guertin, D. D., Bishop of Manchester, N. H.; the Rt. Rev. Joseph J. Rice, D. D., Bishop of Burlington, Vt.; and the Rt. Rev. John J. Nilan, D. D., Bishop of Hartford, Conn. The Rt. Rev. Bishop of Fall River, Mass., was represented by his Vicar General, Monsignor Cassidy, and the Archdiocese of Philadelphia by Rt. Rev. Monsignor Cavanaugh. When all were seated in the sanctuary, the Most Reverend Apostolic Delegate was robed in the vestments for pontifical mass at the beautiful throne which had been given by the Morrell family for the festival. The high priest of the New Law went to the foot of the altar and thus began the solemn pontifical mass of thanksgiving in honor of the third centenary of the Catholic Church on Mt. Desert Island.

At the close of the mass, His Excellency bestowed the special papal blessing upon all the faithful present. The procession then was formed and went down the center aisle, His Excellency blessing the people as he went by, while the sanctuary choir chanted the solemn hymn of thanksgiving "Praise be to to God." In front of the facade of the church all stood for a short time while a photograph was taken to thus fix this historical event. Then all returned to the basement chapel and the holy sacrifice of thanksgiving was offered. From 10.15 to 1.15 all present had entered into the spirit of prayer, thanksgiving and praise for all the graces that had been bestowed during the first three hundred years and to ask God's blessing upon the church for all future time. At 2 o'clock, His Excellency, the Right Reverend Bishops, the priests, and some of the specially invited lay people went to the Hotel Malvern where a banquet had been prepared The banquet hall had been beautifully decorated for the occasion, and from 2.30 to 4.30 all took part at the festive board. From 4.30 to 7.30, there was a literary feast by speech and song and orchestral music.

The solemn vespers were chanted by the sanctuary choir at 8 o'clock and His Excellency the Most Reverend Apostolic Delegate was present with all the Bishops and several priests. The sermon was preached by the Rev. Thomas J. Campbell, S. J. All was over at 10 o'clock. The historic day had closed the

three centuries that had brought forth honor and glory to Holy Mother Church and opened up a new century which we trust will be brought to a close a hundred years from now by even more glorious ceremonies than our present beautiful memorial. All the persons present seemed happy and proud of what had been done in honor of the first Catholic mission in Maine and New England.

On the following morning, Thursday, August seventh, the first mass in the new convent was offered by the Rt. Rev. Bishop of Portland who also blessed the house. A pilgrimage had been organized to the site of the original mission and the steamboat "Norumbega" was placed at the disposal of the Right Reverend Bishop through the generosity of the Maine Central Railroad. In the early morning hours, the fog seemed to be coming in, but it gradually gave way before the rising sunshine and the splendid breeze. Hence, at 10.30 all were assembled on board the steamboat. Many were leaving to return home at the same time and as the sanctuary choir boys assembled at the steamboat wharf the Most Reverend Apostolic Delegate spoke to them and gave them a special blessing as they knelt on the ground. The Norumbega started on her journey around the Island and an ideal sky, water and wind made a condition nothing to be excelled and rarely equalled on the coast of Mt. Desert. His Excellency, the Right Reverend Bishops, the priests and the lay people were viewing the beautiful shore for the first time and all were in admiration at the cliffs, the inlets, the woodlands and the mountains that form a picturesque landscape not equalled on the entire Atlantic Coast. The first landing was made at Seal Harbor where, through the courtesy of Mrs. Mark Hanna, carriages were at the disposal of the pilgrims to visit the beautiful little chapel of the Holy Family that had been opened and solemnly blessed in August, 1912, by the Right Reverend Bishop of Portland. Many of the faithful Catholics had assembled at the church with Mrs. Hanna who, though a non Catholic, had been the chief benefactor in the building of this picturesque chapel. When all were within the sanctuary, the Right Reverend Bishop spoke a few words to tell the story of this Holy Family Chapel and asked the blessing of His Excellency who graciously thanked the lady benefactor and all the Catholic faithful. The pilgrims again boarded the steambooat and sailed across to the beautiful sloping hillside at the entrance of Somes Sound. The boat stopped just opposite this beautiful site, at the foot of Flying Mountain, and the Right Reverend Bishop explained in a few words that this, now called Fernald's Point, was, according to the best historians, the site of the original first mission in 1613. All present entered into the spirit of the occasion with reverence and prayer. The Our Father, the Hail Mary and Glory be to the Father were said

by the Bishop and all the pilgrims in unison. Then the priests chanted in turn the beautiful psalms and hymns of devotion and made the shores resound as they did three hundred years ago when the Jesuit Fathers and the Indians chanted the mass and vespers on the same sloping hillside. The Ave Maris Stella, the Magnificat, and several of the beautiful invocations in the Litany of the Blessed Virgin Mary, and finally, the hymn to the Holy Father-Dominus Conservet Eum, etc., were chanted in unison and with great devotion as the steamboat went up the sound and returned. All the pilgrims looked once more upon that sacred soil hoping and praying that its tradition shall become more and more beautiful as the ages go on. Then the steamboat turned to Northeast Harbor where a third chapel, this one in honor of St. Ignatius, had been built several years ago. A few of the beautiful litany invocations were chanted here in honor of St. Ignatius and then the steamboat started on its return over the same course and near to the shore, made a wide detour around Frenchman's Bay and reached Bar Harbor at 5.15, all the pilgrims having received new inspiration from their visits to the first Holy Redeemer mission. In the evening of Thursday General and Mrs. de V. Morrell gave a special dinner in honor of His Excellency and the Right Reverend Bishops and invited several of the prominent Catholic and non-Catholic laymen of Bar Harbor. On the following day, Friday, His Excellency and the Right Reverend Bishops made a visit to the new convent and it was then decided that it should be called St. Edward's Convent in honor of the generous donor. An auto ride was then arranged to give some idea of the woodlands and valleys of the Island which were much admired. Lincheon was served at the home of General Morrell and at 2 o'clock came the departure by boat for Rockland. His Excellency and the Right Reverend Bishops were thus enabled to visit again the outer shores of Mt. Desert Island and see the many other beautiful places across Penobscot Bay. They arrived at Rockland in the evening and were hospitably received by the pastor, the Reverend Fr. Flynn, and spent the night at the rectory. On Saturday morning, at 10 o'clock, the party left in automobiles for Portland; this route and plan being adopted to permit a visit to the old Catholic chapel of St. Patrick at Damariscotta Mills, the oldest Catholic church now in New England having been dedicated in the year 1808. When the party arrived a good number of the parishioners were already waiting in the little chapel and were addressed by the Right Reverend Bishop of Portland who briefly explained the history of this parish church, and then by His Excellency who also gave a special blessing to each of the faithful. The party then continued the journey via Bath and Brunswick to Portland and arrived home at 6 o'clock Saturday evening.

On Sunday morning His Excellency celebrated the mass in the Cathedral at Portland at 8.15 and presided in cappa magna at the solemn high mass at 10.45. The mass was chanted by the sanctuary choir the same as at the festival in Bar Harbor. The Right Reverend Bishop spoke briefly to the people recalling the important features of the centenary celebration at Bar Marbor and offered his thanks to all those who had co-operated in the success of the festivities. He thanked in a special manner His Excellency the Most Reverend Apostolic Delegate who then briefly addressed the people, telling of his great satisfaction with all that he had seen and heard during the great celebration at Bar Harbor and in his journey across the State of Maine. He urged the people to greater and greater reverence and respect for all authority in Church and State and to remain always, as in the past, devoted children of the Holy See and by their lives in private and public life to aid the Holy Father in carrying out his great ambition and vocation to restore all things in Christ. His Excellency publicly thanked the people of the State of Maine for their great interest in the Catholic festivals, and the press for reporting all the events in so fitting a manner. He then gave his apostolic blessing, thus closing in the Cathedral at Portland a beautiful week of thanksgiving. His Excellency was enabled to visit Portland and suburbs during the afternoon, and especially the convent of the Sisters of Mercy at Deering where he addressed the Sisters assembled in the chapel. On the following morning, Monday, the Apostolic Delegate received some of the press officials of Portland and expressed to them his admiration for their great work and his confidence in their good judgment, urging always that the power of the press be used to maintain the high ideals in State and in Church. The Reverend Dr. Chidwick, President of the Catholic Summer School at Cliff Haven, was present on Sunday, in Portland, and had come to escort His Excellency to the Summer School. The party left Portland on Monday, 9.35 A. M. and were escorted by the Rev. J. W. Houlihan representing the Right Reverend Bishop of Portland. The journey was made via the White Mountains and the party was met at Woodsville, Vt., by the Right Reverend Bishop Rice of Burlington. Thus closed a memorable historic week for the people, priests and Bishop of Portland and the State of Maine, a week of blessing, a week of prayer, honor and glory for Holy Mother Church in the Pine Tree State. Thanks be to God for all His gifts and blessings to the people of the State of Maine.

TER-CENTENARY GREETINGS FROM THE HOLY FATHER ON THE OCCASION OF THE MOUNT DESERT CELEBRATION

Roma, Aug. 6-13 via Portland Me.,
Aug. 6-13.

Bishop Walsh, Care Rev. Father O'Brien,
Bar Barbor, Maine:

Holy Father deeply grateful filial homage, affectionately blesses bishop, priests, people.

Cardinal Merry Del Val.

3.55 P. M.

Ter-Centenary Collection for Diocesan Seminaries and Missions

The Bishop's House,

Rev. dear Father:

The annual collection to provide for the education of priests will be announced in all the Churches of the Diocese on Sunday, October 5th, and will be taken up by the priests at all the masses on Sunday, October 12th.

You are respectfully requested to urge upon the Faithful to be especially generous this year in a work upon which the life, honor and glory of Holy Mother Church must chiefly depend.

The priesthood is the one sublime and Divine ambition, profession and vocation of and in this world, not indeed and never arising from the merits of the individual man, but from the ideal and duties, regardless even of personality and fruits, because the priest is Christ's official ambassador and representative.

"A Priest is ordained to offer the Holy Sacrifice, to bless, to lead the people in the way of truth and of Christian life, to preach and to baptize. With great fear, therefore, must one approach such a high station in life, and great care must be used that the aspirants may show forth heavenly wisdom, well-sustained moral ideas and practices, and a strong, effective love of justice."

Thus speaks the Church to the young aspirants at the foot of the Altar on their Ordination day. The same admonition is

given by Holy Mother Church to the old Priest at the close of his life. The call to the priesthood is from God, as Our Lord has so clearly pointed out, "You have not chosen Me, but I have chosen you, to go and bring forth fruit and that your fruit may be permanent."

The selection, training, and appointment of priests is the most important of all the duties of a Bishop.

"Preach the gospel to every creature,"—such is Our Lord's command to His Apostles, such is the apostolic mission and duty of every priest in the Diocese. "Preach the Word of God; be prompt in season and out of season" said Saint Paul to his young disciple.

To carry out this sublime mission, even in its essential lines, in our great State of Maine, more Churches and many more priests are needed. The harvest is ripe, the laborers are all too few.

The zeal, generosity, and sacrifices of priests and people throughout this State, especially during the past one hundred years, are strikingly manifest in Churches, schools, rectories, convents, and homes for the orphan, the sick, and the poor.

To retain the fruits of the past and meet the growing needs of the future, a succession of good, well-educated, rightly called and spiritually trained priests is necessary, for the Master Himself has placed His Church and all His works in the hands of His Priests, who must be the teachers, guides, rulers, and inspirers of the people, "the light of the world, the salt of the earth."

The training of a good priest in knowledge and piety requires six years of study and prayer in a Seminary, after a good, complete college course.

Our Holy Father Pope Pius X, in his first great encyclical letter, demands the best possible training for all priests, and we should all have the same desire and purpose. Great expense must be incurred to secure this training, and many excellent young men will be eager to study for the priesthood if the Diocese is willing to provide the ways and means, or, at least, to advance the necesary funds.

Our earnest hope, therefore, is to establish a fund for this purpose, the revenue only to be used in the education of young seminarians, and thus be free to choose the best candidates and give the best training offered by Seminaries at home and abroad.

Four priests were ordained for the Diocese during the past year and there are now sixteen students studying in the Seminaries at Baltimore, Rochester, and Montreal, while a very large number are at present in college, at Holy Cross, Worcester, St. Charles, Maryland, St. Mary's, Van Buren, St. John's

Danvers, and in several colleges of Canada, all in view of the priesthood in the Diocese of Portland.

In two ways many good Catholics provide for this great work and share in all its highest fruits: first, by praying that a son shall be chosen out of each good family for the priesthood, by giving up cheerfully the best son and educating him to be worthy, in all mental and spiritual talents, for the apostolic work. A family is greatly honored when God thus calls one of its boys.

*Another way is opened to all, and especially to those who cannot give a son to the Altar, namely, to adopt, as it were, a son in the priesthood, by providing for the education and training of a good priest, who in return is obliged by the Church to offer special prayers in every Mass for such benefactors, whose family name is thus perpetuated in the sanctuary and Diocese.

One or other of these method is open to all people and priests of means, and we earnestly exhort all the priests of the Diocese to kindly urge these opportunities upon the Faithful.

All the Faithful who may not be able to adopt either of the above methods may, however, share largely in the same work by a generous contribution in the annual collection for this most important work. In many dioceses the Faithful are asked to give one dollar each year for this special purpose, and in this manner great Seminaries have been built and are maintained without any serious financial difficulty.

In this third Centenary we are making a special appeal to the Faithful to be as generous as possible. Already a large number have given sums ranging from one thousand to one hundred dollars, in answer to a special letter sent by the Bishop. Many have made known that they are able and willing to give smaller amounts, twenty-five, ten, or five dollars, and a very great multitude of men and women are well able to give one dollar.

An opportunity is now granted to all, and the priests are exhorted to make this collection for the Seminary and the Diocesan missions one worthy of the three hundred years of the Catholic Church and the Catholic life in the State of Maine.

We have already received the following special gifts outside of the usual collections:

From one lay person, two burses	$10,000
From a priest, the late Rt. Rev. Mgr. Daniel Murphy of Dover, N. H.	5,000
From a priest, the late Rt. Rev. Mgr. O'Callaghan of Concord, N. H.	4,000
From a priest now in the Diocese	5,000
From a priest now in the Diocese for Seminary and missions	5,000

From a priest, the late Rev. Charles Sweron of Madawaska 2,000
From a layman, F. W. Cunningham, for the education of boys in a preparatory seminary 10,000

The amounts do not include the other offerings of one thousand dollars or less, of the present year, which will be published later.

Let all, therefore, priests and people, emulate and imitate these worthy examples, and do it now in the jubilee year of the Catholic Church in Maine.

The Church accords special rights, blessings, and privileges to all who give a burse of this kind and permits them to name the candidate, subject to conditions required in all students and priests. All such rights will be amply secured by Diocesan Authority.

In all proboability, to provide a suitable and numerous clergy in the future, a preparatory High School and College in and solely for the Diocese will be required in the near future, so that the right spirit and training may be given, and all worthy boys, whether rich or poor, may have an opportunity to follow the divine call and to consecrate their young lives to the Sanctuary and the Church.

In the hope and belief that all priests and people will contribute generously to this work, and thus exalt the Church of God in our State and Diocese, and realize the beautiful prayer "Thy Kingdom come on earth",

We remain, with all Apostolic Blessings,

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

FORM OF BEQUEST.

"I give and bequeath to the Roman Catholic Bishop of Portland the sum of ..... thousand dollars, to be invested according to the laws of the Church and of the State of Maine, the interest thereof to be used solely for the education of priests for the Diocese of Portland, Maine."

"The Grandest Thought"

Rev. John Hanly, C. S. P.

Since according to Diocesan Statutes we have our annual collection for the Seminarians on the 2nd Sunday in October, we present for the edification of our readers an incident related by Father Hanly, C. S. P., a few years ago through the columns of "The Missionary" which has a direct bearing on the worthy work towards which we are all asked to contribute, namely to aid as far as possible in the education of worthy young men for service at the altar, and leadership in the Church.

There should be no Catholic family without the laudable ambition of having one of their children either at the Altar or in the Cloister.

With many perhaps a dearth of worldly goods would prevent the realization of their aspirations, were it not for the fund created by the charitable offerings of the faithful from which every worthy young man who has a vocation for the Priesthood may draw.

Others again may have been blessed with an abundance of earthly riches but no children have come to gladen their fireside, and hence while they may not hope to assist at the Eternal Sacrifice offered by one of their own, yet by following the advice of their prudent pastor, many an opportunity may come to them of having one or many whom they may call their own in the order of grace. People abundantly blessed in this world's goods, as a rule when they have no immediate descendants, aim to devote much of their wealth to charitable works, and it is for the consideration of such that the incident narrated by Father Hanly is offered.

"I was seated," writes Father Hanly, "on the front porch of the priest's house one afternoon during a Forty Hours in a parish church near a famous theological seminary. An elderly gentleman came up the steps and inquired for the pastor. He was in the church, and I invited the visitor to sit down and wait for him. 'I don't live here,' he said to me. 'My home is a thousand miles away. I am down here visiting one of my boys in the Seminary.' I congratulated him on having a son studying for the priesthood."

"'He's not my son,' he rejoined, 'but I call him one of my boys because he is one of several I have put through the semi-

nary. A long time ago my wife's nephew wanted to be a priest, and began his studies, but his family was poor, and a death occurred, which made it seem necessary for him to give up his vocation and go to work. He came to tell my wife about it, and wept, because his heart was set on the priesthood, and she wept with him'."

" 'We talked it over, she and I, and we decided that we would try to keep him at his studies, and see if we still couldn't make both ends meet. We were only fairly well off—just getting along comfortably. We had no children of our own'."

" 'Well, from that day we prospered. It seemed that it was a turning point in business for me. I became a manufacturer in a small way, and my plant grew. I'm not a rich man by any means, but I've done well'."

" 'Long before John was out of college our pastor told us of a boy he had started to educate, and found that he wouldn't be able to meet the expense any longer. We weren't fixed at that time so we could do much for him, as we had John to look after. But Tom—that was his name—thought he could help himself. He did all kinds of work—washed dishes, even blacked shoes—to eke out his living, and when he got in a close place we were able to tide him over it. I liked him. He was always hopeful, bright, full of fun. When he got into the seminary we could do better by him, and we did. He went to a Southern diocese. I've visited him there. He is a model priest; has had a hard row to hoe, and has made good in every way. His Bishop dotes on him, his people worship him, and he has made scores of converts. I'm proud of that boy'."

" 'John has done well, too. My wife became all wrapt up in the education of boys for the priesthood. There are five priests at work in the United States today owing to her generosity and devotion. She died a year ago'."

"That brief sentence was for him surcharged still with deep emotion. His eyes filled with tears. He gave me a memorial card, and fumbled in his pocket for a Mass stipend."

" 'I have Masses said for her,' he presently resumed, 'and I offer my Holy Communions for her. But I get the greatest feeling of being near her when I am looking after our boys. It's all I have left now. And it's her work. I sold out to the trust years ago, and I'm making my income go as far as it will. One of our boys was ordained last spring. One is in the seminary here, and there are three others in college. Not all who have started to college have persevered. But I have been really disappointed only in two of them—and the consolations! Father, it is the grandest thought that ever came to a man. God didn't give us children, but my wife—she was the mother of priests'."

"Later in the day, walking through the seminary yard, I saw him again. He was a simple man, very quietly dressed, gentle

and retiring. I realized that only the stress of grief for his wife, roused in his mind by the errand of seeking Masses for her, had led him to talk so freely to me. There in the fading light he sat alone, but not lonely; very content in his silence, feeling entirely at home beneath the friendly shadow of the seminary where priests are educated. I recalled his words—yes, truly his life work 'was the grandest thought that ever came to a man'."

"Undoubtedly the one supreme, paralyzing disability of the Church in America today is the dearth of priests. There is crying need for five hundred at this moment. Five thousand could find work if they looked for it, and prepare the way for as many more. Souls are being lost—in what appalling numbers we dare not calculate—simply because there are no priests to break unto them the Bread of Life. America is billowing white with the harvest of souls—such a harvest as comes only once or twice in centuries—such a harvest as, perhaps, the Aryan race will never see again—and the Christ calls for laborers, and calls in vain. In its vaster proportions the most glorious opportunity of our age is passing by us unimproved. 'Priests, priests, priests!' is the cry of the Bishops, and 'Priests!' is the cry of the fainting multitude, and 'More priests!' is the cry of the missionaries on the firing line, exhausted with the heat and toil of the day.

"Why is this cry in vain? For want of vocations? No! So long as God Himself is the priests' reward the universal hunger of man for God will insure ample response to every serious invitation. Think of it. In every big parish there are scores of men whose true vocation is the priesthood, and whose lives are failures because that vocation was never developed."

"And why, then? I will tell you: For want of money!"

"This in rich, insolently rich and superabundant America! this is the sordid secret of the Church's disaster and comparative defeat—a defeat to be reckoned in the numbers of apostate immigrants, and perverts through mixed marriages and unshepherded non-Catholics and the lost souls of men.

"Dealing in averages, the priest, on his day of ordination, represents an investment of $10,000. Such a sum does not come for the wishing to every young man who hears the call of God. Nor does it come, with noticeable frequency, to the Bishops who appeal for it in annual collections. But God has provided it. We may be sure He has not been parsimonious in His arrangements for the salvation of mankind. He has entrusted it to His stewards. And they? We must conclude that they are keeping from the Master that which is His own.

"But not all. One, at least, of whom I am telling you, has discovered 'the grandest thought that ever came to a man.'"

October Devotions

The Bishop's House,

Portland, Maine, Sept. 22, 1913.

Rev. dear Father:

The usual October Devotions in honor of the Holy Rosary of the Blessed Virgin Mary are to be maintained in the Churches of the Diocese, namely, the Recitation of the Rosary, Litany, and prayer to St. Joseph, every day during the month of October at the morning Mass, or in the evening with Exposition and Benediction of the Blessed Sacrament. The Rosary is also to be recited on all Sundays throughout the year. Permission for the Benediction of the Blessed Sacrament is granted.

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

AUGUST, 1913

Diocesan Chronology

SUNDAY, AUGUST 3.

Bishop preached at two masses in the Cathedral on the coming Ter-Centenary celebration.

MONDAY, AUGUST 4.

Mgr. M. C. McDonough, M. G., at Springfield, Mass., awaited His Excellency, the Most Rev. John Bonzano, D. D., Apostolic Delegate, and escorted him to Portland, party arriving at 6.30 P. M.

The Rt. Rev. Bishops of Providence, Springfield, and Manchester came on the same train. All spent the night at the Bishop's house which was decorated outside and inside in honor of the occasion.

TUESDAY, AUGUST 5.

Rt. Rev. Bishop and guests went on train at 11 A. M. and reached Bar Harbor at 5.45 P. M. Together with the party, were the Bishops of Burlington and Hartford and a large number of priests.

WEDNESDAY, AUGUST 6.

Feast of the Transfiguration of our Lord. Solemn Blessing of Church of Holy Redeemer as a memoral of the Third Centenary. Solemn Pontifical mass by His Excellency the Most Rev. Apostolic Delegate. Sermon at Mass by the Rt. Rev. Bishop of Portland. Vespers by Rt. Rev. J. J. Rice, Bishop of Burlington, Sermon by Rev. Thomas J. Campbell, S. J.

THURSDAY, AUGUST 7.

Blessing of Convent and first mass in its chapel by the Rt. Rev. Bishop of Portland.

Pilgrimage by His Excellency, Bishops and priests to the site of the original mission at Fernalds Point.

FRIDAY, AUGUST 9.

Return to Portland by auto in order to visit St. Patrick's Chapel at Damariscotta.

SUNDAY, AUGUST 10.

Most Rev. Apostolic Delegate presided in "Cappa Magna" at Solemn Mass in the Cathedral and addressed the people.

Gift of $10,000 to Ter-Centenary fund by F. W. Cunningham announced.

MONDAY, AUGUST 11.

Most Rev. Apostolic Delegate departed at 9.35 A. M. to visit Catholic Summer School at Cliff Haven, N. Y.

TUESDAY, AUGUST 12.

Rt. Rev. Bishop visited the town in the Western part of the State, in Cumberland and York counties, found many Catholic visitors.

FRIDAY, AUGUST 15.

Feast of the Assumption.

Bishop celebrated mass at the convent in Deering.

SATURDAY, AUGUST 16.

Rev. Richard W. Phelan, Pastor of St. Mary's, Bath, died at 2.30 P. M.

SUNDAY, AUGUST 17.

Catholic education and schools subject of instruction at all the masses in the Cathedral.

MONDAY, AUGUST 18.

Solemn Pontifical Mass of Requiem for late Bishop Healy, in Cathedral.

Bishop went to Bath in the evening.

TUESDAY, AUGUST 19.

Funeral of late Fr. Phelan at Bath, well attended by priests and people.

FRIDAY, AUGUST 22.

Visit to Bath for settlement of personal and official affairs affairs of the late Fr. Phelan.

SATURDAY, AUGUST 23.

Bishop visits Lewiston, conference with Sisters and with the students who are candidates for the seminary. Visit to Sabattus.

MONDAY, AUGUST 25.

Bishop starts for Madawaska, pastoral and confirmation visits in western part of Aroostook. Evening at Bangor, visit to Orono and Old Town.

TUESDAY, AUGUST 26.

Confirmation at Sheridan and Frenchville. Blessing of new Church at Sheridan.

WEDNESDAY, AUGUST 27.

Confirmation at Eagle Lake in the morning and at Wallagrass in the afternoon.

THURSDAY, AUGUST 28.

Comfirmation at St. Francis in the afternoon.

SATURDAY, AUGUST 30.

Confirmation at Fort Kent, and at the Holy Family, Daigle Lake.

SUNDAY, AUGUST 31.

Comfirmation at St. Luce, upper Frenchville.

DIOCESAN COLLECTION FOR THE HOLY FATHER, AUGUST, 1913

Portland, Cathedral	$351.90	Lisbon	$ 24.00
S. Dominic	231.00	Lr. Grand Isle	12.00
Sacred Heart	65.00	Machias	16.44
S. Joseph	48.00	Madison	23.00
Auburn	50.95	Millinocket	51.20
Augusta, S. Augustine	48.50	North Lyndon	30.35
S. Mary	50.00	North Vassalboro	10.69
Bangor, S. John	85.50	(Pittsfield)	6.00
S. Mary	165.00	North Whitefield	12.50
Bar Harbor	77.18	Old Town	63.42
Bath	81.50	Orono	51.35
Belfast	15.00	Presque Isle	9.75
Benedicta	25.00	Rockland	51.00
Biddeford, S. Andrew	64.80	Rumford, S. Athanasius	61.00
S. Joseph	120.00	S. John	49.15
S. Mary	131.02	Saint Agatha	15.00
(Old Orchard	38.28	Saint David	5.09
(Biddeford Pool)	19.14	Saint Francis	10.00
Brunswick	65.00	Sanford	57.50
Calais	33.00	Sheridan	6.10
Caribou	17.45	Skowhegan	48.00
Chisholm	16.00	South Berwick	23.84
Daigle	12.23	(York Beach)	25.00
Dexter	16.50	(York Harb'r)	25.00
Dover	7.00	(Kittery)	2.00
Eagle Lake	12.00	South Brewer	58.00
East Millinocket	8.25	South Paris	2.06
Eastport	151.11	South Portland	42.88
(Lubec Missions)	30.91	Springvale	12.00
Ellsworth	6.00	Upper Frenchville	24.85
(N. E. Harbor)	25.00	Van Buren	63.50
Fairfield	18.00	Wallagrass	10.45
Farmington	20.18	Waterville, S. Francis	101.00
Fort Fairfield	16.00	Sacred Heart	50.00
Fort Kent	50.00	Notre Dame	15.00
Gardiner	56.30	Westbrook	141.00
Greenville	9.50	Winn	5.00
		Winterport	5.30

Hallowell	15.12	Winthrop	10.00
(Richmond)	1.27	Woodland	16.41
Houlton	76.33	Yarmouthville	15.00
Jackman	22.00		
Kennebunk	35.00		
Kingman	5.00		
Lewiston, S. Joseph	75.00		
S. Mary	66.00		
S. Patrick	120.00		
S. Peter	86.01		
Total		$4,001.76	

The Opening of Our Schools

The passing of Labor day and the dawning of September usually witnesses the departure of our Summer visitors from the sea and mountain resorts for their sometimes distant homes. Seeing that we are now approaching the most beautiful season of the year in Maine, that period when abundant harvests are about to be gathered, and the superb Autumn foliage is soon to burst upon our raptured gaze, we are led to question or rather to protest the going of our friends and to ask them to tarry yet a while longer and enjoy the autumnal delights which we know so well. We are, however, met with the exclamation, oh, we must get home so that the children may go to school, and here we find the secret of many a departing one. We are brought to realize that school days are again in order, that the little ones whose praises we sang in the closing hours of June, in whose progress and promotions we rejoiced, must again be gathered together for the work of the coming scholastic year.

Now comes the burning question, What are we going to do with our boys and girls; particularly our boys, where are we going to send them? The various courses are studied, the advantages of this or that school are discussed, the distances from home, the expenses, social advantages, etc., merits of this or that teacher are all gone over, selections are made, outfits procured, trunks packed, and before September has yet become old in days, our boys and girls are again at their studies.

Face to face with so much anxiety, thought and preparation, we are led to examine the question a little closer, more at length, to see if something may not have been overlooked.

On the material side, we in truth find that quite enough has been done, the children's outfits are sufficiently elaborate, food, etc., abundant, and intellectual advantages most promising. Precautions have been so well taken that we find little or nothing wanting as far as worldly or material welfare is concerned. But when we turn from the worldly or intellectual to the spiritual or religious side of the question, our difficulties not unfrequently begin, for here we are confronted with a multitude of well meaning but unfortunately short sighted people among whom there are alas many of the Catholic laity who have given no thought at all to this all important question.

The admonitions of the Church authorities have been unheard or if heard, have been unheeded, and the young child who was perhaps the pride of the 1st Communion, or Confirmation class, but a year ago is at once plunged into surroundings hostile in every sense of the word to religion of every name and nature, but most especially to Catholicism.

The work of pulling down the barriers which religion has thrown about him for his salvation in the midst of a sensual world is at once begun; truths which he has been taught to regard as sacred are at once called into doubt; whatever has been held up before the youthful mind, as certain and definite teaching, is questioned, until the poor fellow finds himself a victim of scepticism and doubt to finally become one of that vast throng of educated, but Godless mortals to-day wildly rushing on to both earthly and eternal ruin.

There is no denying that irreligion is on the increase in America to-day, and to a Catholic churchman as well as to many other honest and well meaning people, the one great reason is the Godless education which is handed out to so many of our children. Addressing the American Federation of Catholic Societies at their annual convention held in Milwaukee only about a month ago, one of the greatest Churchmen in America, one who has always been most closely in touch with everything American, Archbishop Ireland of St. Paul said: "The evil of to-day in America is the decay of religion, and in necessary sequence, the decay of morals. In both instances the cause of the decay is enforced secularism of the State schools. Others than Catholics, heedful observers and intelligent thinkers, admit the evil, admit the cause and give the alarm. The State takes to itself the task of instructing the children of its people in branches of secular knowledge; in order that this be done the more efficiently and the more generally, the State pays from the public treasury the financial cost of the schools opened under its patronage."

"Do Catholics make objection to the task of the financial expenditures it entails? Never for a moment. Convinced they are, as the most zealous supporters of State schools, that no child whether for its own or for the sake of the country, should grow up without an adequate share of secular knowledge; and convinced no less are they that it is right and proper on the part of the State to disburse its funds in favor of universal secular instruction. What then our claim? One that we most licitly put forth on behalf of America itself—that this secular instruction be given so that the religious creed of the least of the little ones be not made to suffer; that it be given so that the influences of religion—influences however much outside the direct grant of the civil power, still vitally necessary to the social life and security of the State itself, as

they are to the spiritual life of the souls of its citizens—be not contaminated or nullified. Not against State schools as such do I raise objection, but as to the methods in which they work —methods that, whatever the theory, do in fact consecrate secularism as the religion of America and daily are thither driving America with the flood-tide of a Niagara. Somehow secular knowledge should be imparted to the child so as not to imperil its faith in God and in Christ."

"A pernicious mistake is made regarding our complaint of the methoods in which State schools are conducted. It is that Catholics are looking to themselves exclusively and to their financial interests. Not so at all; we look to ourselves; but even more so we look to the people of America, to the Republic of America. We need not be much concerned for ourselves; we have our Catholic schools, to-morrow we shall have them in greater number where our children receive secular knowledge without peril to faith and morals. Nor do we count the cost of maintaining these schools in view of the priceless protection they give to faith and morals. But the vast population around us is limited to schools of secularism and in this way secularism is fast becoming the religion of America." There is no denying the cold logic of the Archbishop of St. Paul. Many admit the justice of his stand but have not the courage to apply the remedy. Many even among our Catholic people who whilst at heart know the necessity of religious instruction, yet ignoring their schools where the remedy has been applied at such a cost, persist in sending their sons and daughters to either State or private schools where no positive instruction is or can be given as to one's duties towards the spiritual order of existence, with the faint hope that whatever little instruction they may have received in their Sunday school may suffice to carry them safely through what at best is the most critical period of life.

That the Sunday school is all right and proper everyone admits, but is it not expecting too much of our children, especially when so many of them close their Sunday school career at about 12 or 13 years, to survive the many assaults which we know will positively be made upon them while they are as yet immature and lacking in experience.

Only a few years ago at a Sunday school conference held in Washington, D. C., it was stated that seventy-five per cent of all the boys over 13 years of age in the Protestant Sunday Schools in the United States are lost to the church and never make profession of faith. This statement coming from Eugene C. Foster of Detroit, Mich., a gentleman apparently well versed in Sunday school matters in America, greatly surprised one of the English delegates who candidly confessed that he could not understand why the situation should be so different

in America from what it was in England where the loss was only about three per cent; however Mr. Foster further stated "that he had made the calculation after study, observation, and experience," and as far as we may judge from the reports of this Sunday school convention composed of delegates from all parts of the world, practically all the American delegates agreed with Mr. Foster, thus demonstrating to the astonished foreign delegates the sad condition of affairs in our country, the confessed universal tendency of boys to drift away from the teachings of their Sunday School after the age of thirteen to such an extent that very few of them ever made any religious profession.

That Mr. Foster has not exaggerated is evident to any candid observer who has given even a passing notice to the conditions that surround us. The restraint exercised by protestant churches over their people is no longer what it was a generation ago; on all sides there is a disposition to emancipate one's self, to question authority, to doubt the mysteries of religion, to subject the mind of God, His teachings, to the snap off handed judgments of the merest tyro to such an extent that Sacred Scripture Divine Revelation, the Traditions of the past become a mere mass of superstitions no longer worthy of man's adherence. The boy brought up in the midst of these surroundings soon becomes imbued with the spirit of the age which tends to question everything pertaining to the Creator, quite naturally lays aside the few general ideas of God taught him in the Sunday school, and freed from restraint simply allows his character to be formed along the lines which seem pleasing and agreeable to human nature.

That Sunday school workers are full of zeal and desire to do all that they possibly can for a situation so deplorable, is certainly evident, but as far as we are able to gather from the reports of the convention, beyond discussing the means whereby a greater percentage of them may be held and brought up in accordance with their early teachings which should without doubt give them some certain, unquestionable bearings from which they cannot easily drift. No remedy was suggested. But what bearings should we give them? Where there is freedom of selection as among protestants regarding matters of faith, doubt there must always be, and room for discussion, hence uncertainty in the mind of the pupil as to what he should believe; so without some authoritative teacher whose right cannot be questioned the task seems hopeless since the very nature of protestantism is repugnant to the existence of such a teacher.

With us Catholics there should be no question of the trustee in whose hands we should place our boys. With us the Church is no uncertain teacher dealing in what may or may not be. We

recognize her Divinely commissioned and Divinely guaranteed as to the truth of what she teaches. In her hands we may safely place our boys; with their intellectual development, they are taught in no uncertain terms the duties of a Christian. From the beginning of their intellectual career this teacher stands before them as one clothed with authority, authority respected by their parents always unquestioned among them; the boys come to man's estate with well-formed principles as to their duties, with no doubt as to their obligations.

While some may drop by the way, yet the percentage is small, and when we see the crowds of Catholic men who frequent Divine services, even at great personal sacrifice, Sunday after Sunday, we are led to admire more and more the works of the Lord, to thank Him for His blessings, in particular for the infallible, ever present teacher which He has given man for his guide in Faith and morals.

There is always one fact that we should bear in mind both in season and out of season, and that is that the boy of to-day will be the man of to-morrow. The years pass by only too rapidly. We see the boy in Sunday school for a short time, we see him at Divine Services on Sundays and Holy days of obligations. We note his gradual development in manhood, his difficulties, his temptations. With his mind young and plastic, quick to receive impressions, his imagination oftentimes vivid and impressionable, it is easy to see how important it is to always place before him the very best we have in the line of character building by a thorough Christian education. Many of our boys, in fact many of our parents seem to think that the few rudimentary elements of this education that can be given during the fleeting Sunday school years suffice, they fear not to place the boy in a position to encounter all kinds of difficulties: it never dawns on them that Christian education must, to be effective, be as constant, as lasting, as is the secular education about which so many are filled with anxiety. If they wish the virtuous boy of the Sunday School years to be the upright man of the future, due care must be taken to have him continue during that all important period of transition when he begins to grasp the affairs of earth and fit himself to earn his livelihood. Now is the time to keep constantly before him his obligations as a Christian young man: there is no use to expect that he will retain the mere rudiments of his early Christian education if this education is to be laid aside and neglected as is only too often the case when our boys are placed by their natural protectors in Godless surroundings where false history, Godless science, and false philosophy implant their poisonous seeds deeply and surely in the youthful mind, in the young heart at that very moment when most of all, it must have support amidst the many trials of life, or be borne onward with the

vast crowd of those who from their very education can give no thought or attention to what pertains to the Creator and their future destiny.

There can be only one result from this training of the mind and neglecting the heart, the moral the religious side of our boys. It is useless to expect that we are going to have Christian men, men who will frequent Sunday after Sunday Divine Services, who will practice Christian self-denial, who in a word will aim at perfection along Christian lines in perfect harmony with the laws of God and His Church. How can we expect a child to persevere who has perhaps only too imperfectly realized the meaning of his Catechetical lessons, who lays them aside at say about twelve years or so, at his first Holy Communion and Confirmation years, to rush into the maze of a Godless education where the only thought or aim is to perfect him in the science of earth, and where there seems to be no thought of the absolute necessity of building all things earthly on the everlasting truths of the Eternal.

So convinced was the late President Harper of Chicago University of the inevitable outcome, that on a certain occasion he did not hesitate to say "It is difficult to foretell the outcome of another fifty years of our educational system—a system which trains the mind, but for the most part leaves the moral side untouched; no religion, no ethics, merely a sharpening of the intellect. The Roman Catholics meet this difficulty, our Protestant churches utterly ignore it."

On another occasion this noted educator speaking of the importance of religious training for the young, particularly during school years said: "Do we not realize that of all work whether for church or for country, the largest returns come from doing work with children? Here again we may take lessons of wisdom from Roman Catholicism."

Catholics should certainly take a lesson from numerous admissions like the above of prominent men in educations and see that their boys are placed where everything possible will be done to build up the Christian character, in the Catholic school for his advanced studies, from which they may have every reason to expect that the Christian boy will come forth a Christian man.

The Ter-Centenary Celebration

The celebration held at Bar Harbor, August 6th and 7th in honor of the Ter-Centenary of the Catholic Church in Maine now belongs to history, and must consequently be given a place among the records which take us back to the very beginning of the Church in our State.

But how different the setting of that event of 1913 from that of 1613 so fitly commemorated. Father Biard, the historian of 1613, gives us some faint idea of his surroundings and the beautiful day which followed the storm preceding their coming to Mount Desert. He tells us of the first Cross erected, of the 1st Mass celebrated in thanksgiving, for their deliverance from the perils of their stormy voyage, and for their safe arrival. He has however left us no picture of the first altar and cross here raised, no portrait of the heroic band which knelt in humble adoration as the Eucharistic sacrifice was here offered for the first time. All the various details are left to our imagination, and we have therefore to draw therefrom for our portrait of the primitive altar amid the virgin surroundings, the quaint customs of the voyagers, etc., the onlooking savages from out of the forest primeval.

But how different the scene of 1913; the beautiful August day; the stately church; the presence of the Holy Father in his worthy representative; the attendance of the New England suffragan Bishops; the many members of the clergy from both within and without the State; the Catholic laity numerously represented; the surviving Indians wearing in part the costumes of a bygone age; the nooks and corners, craigs and cliffs of the island, become sites for the Summer homes of many a possessor of the Nation's wealth; the palatial yachts and steamers plying to and fro about the harbor,—with all this before us we realize in truth how changed is the make up of the picture of to-day from that of three hundred years ago. The humble altar of 1613 was the only one on that day in New England; before that of 1913, were gathered the Apostolic Delegate, the seven New England Bishops, sixty members of the diocesan clergy together with about forty priests from other and distant parts of the country, a devoted congregation of the laity from every walk in life, and from perhaps every State in the Union.

One and all, children of the Church, they had come from many a far and distant altar to kneel before the magnificent altar of 1913 to give thanks to glorify the Lord for the wonders He had wrought since the erection of that humble altar of sacrifice in the closing days of May, 1613. They came to commemorate the passing of three hundred years; they came to assist at the blessing of church of the Holy Redeemer; they came to adore at the Holy Sacrifice of thanksgiving offered by the Apostolic Delegate. From early morn, devout worshippers thronged the church anxious to assist at some one of the many Masses being celebrated.

At 10.30 A. M. the blessing of the church took place. The Rt. Rev. Bishop of the diocese of Portland, accompanied by the visiting clergy made the circuit of the church both outside and in reciting the prescribed prayers whereby the material edifice is dedicated and sanctified for Divine services.

Church of the Holy Redeemer.

The dedication over, the waiting congregation entered filling the church to its capacity. The clergy gathered in the basement, formed in processional order, passed out to enter the church by the main entrance.

First came the Cross bearer and acyolites followed by the Indian delegates from Old Town, next the priests, then the Monsignori and visiting Bishops, lastly followed the celebrant, the Most Rev. Archbishop of Militene, John Bonzano, D. D., Apostolic Delegate accompanied by the officers of the Mass, immediately preceded by the Rt. Rev. Louis S. Walsh, D. D., Bishop of the Diocese of Portland.

The assistants at the Pontifical High Mass which was began by the Apostolic Delegate at 11.30 A. M., were the Rt. Rev. M. C. McDonough, V. G., P. R., P. A., assistant priest,—the Rev. T. F. Butler, P. R., and the Rev. A. A. Hamel, deacons of honor,—the Rev. T. P. Linehan and the Rev. H. Gory, deacon and subdeacon of the mass,—the Rev. J. A. Carey and the Rev. P. E. Desjardins, masters of ceremonies. The singing of the mass and responses was very well rendered by the Sanctuary choir of the Cathedral of the Immaculate, Portland, 42 boys under the direction of the Rev. J. W. F. Powers.

At 11.55 A. M. the Rt. Rev. Louis S. Walsh, D. D., began the delivery of the Ter-Centenary sermon. His text aptly chosen was taken from St. Paul, 1st Cor. III-6.

"Peter hath planted, Apollo hath watered, God, however, it is who giveth the increase."

In the development of his subject, the Rt. Rev. Bishop followed the historical order, giving in beautiful and most interesting narration, the history of the St. Sauveur mission from the moment of its conception in the mind of the Marchioness de Guercheville to its destruction by Samuel Argall.

In his magnificent summing up, the Bishop showed that the seeds planted by the humble Jesuit Fathers had through the grace of Divine Providence grown or developed to the strong and flourishing church of to-day.

It was nearly 2 P. M. when mass was finished and the Papal blessing had been given. The clergy and dignitaries in procession slowly wended their way from the church by the main entrance where they paused a moment while a portrait was being taken, after which they continued on to the basement, here to disband and prepare for the Ter-Centenary banquet at the Malvern Hotel.

It was about 3.30 P. M. when they sat down for the banquet at tables arranged in cruciform to partake of the excellent menu which was served in honor of the occasion. The hall was very artistically decorated with palms here and there at vantage points, while over the stage were intertwined the Stars and Stripes, the English ensign and the Lilies of France. While dinner was being served, an orchestra standing just beneath the flags of America, France and England, entertained the party with several well chosen selections from old time airs, until the repast having been finished, the Rt. Rev. Bishop of Portland assuming the duties of toastmaster arose to address his opening greetings of welcome to the assembled guests.

Beginning in his usual happy and easy manner, Bishop Walsh said: "We are gathered here this hour at a banquet in honor of a great solemnity already celebrated in the church. It is my prediction that we can never entirely rise to the greatness and dignity and beauty of a celebration of this kind, be-

cause it is impossible for us to get back into the minds and deeds of those in whose honor we celebrate to-day." He then thanked in a few well chosen words the Apostolic Delegate for the signal honor he had bestowed on the State and Diocese by his presence on this occasion and expressed his gratitude to the Rt. Rev. Bishops of the other New England dioceses for their proven interest in the celebration. Bishop Walsh then expressed his pleasure in being able to present the respondent to the toast "The Holy Father Pope Pius X, Bishop of Rome and Good Shepherd of Christendom." His Excellency, Most Rev. John Bonzano, D. D., Apostolic Delegate in the United States.

Rising amid the long and continued applause, The Most Rev. Delegate said in part:

"I came to New England and especially to Maine and Portland and Bar Harbor to rest, and to see. I have seen your many

The Apostolic Delegate and visiting Bishops at "Thirlstone," the home of Dr. Morrell.

many beautiful cities and towns. I have also seen your beautiful churches. I have seen the wonderful growth of the Catholic church in New England, and I realize indeed that the New England states are the most Catholic states in the Union.
beautiful hills, and passing through New England I have seen

"Your laymen I have marked and admired, and I admire the friendly, broad feeling between the Catholics and non-Catholics. But what I admire most of all is your pious devotion to the Holy Father, whom I represent. This is a day of rejoicing and I thank your venerable bishop for the invitation to share it with you. The early Jesuit fathers are vindicated. The day of their triumph has come at last. We are rejoicing here and they are rejoicing in heaven. Let us work with the zeal and spirit which animated the Jesuit fathers of three centuries ago; let us be always faithful. You cannot go to Rome to show your loyalty, but when you can, when you desire, go to your bishop and show it."

Responding to the 2d Toast: "The Catholic Church and the United States; the Ideal Republic and the Ideal Church," the Honorable Edward de V. Morrell of Philadelphia delivered the following well chosen address:

"The Catholic Church and the United States; the ideal Republic and the ideal Church. I might have declined to address this distinguished audience upon two subjects so great and so magnificent in their proportions as those contained in this toast, and upon which so much could and ought to be said, were it not that the Catholic Church and the United States have spoken, and will continue to speak for themselves throughout the civilized and the un-civilized world until the end of time.

"The beautiful edifice in which the services were held this morning speaks for the Catholic Church; speaks for the Catholics of Bar Harbor, and the unselfish efforts and sacrifices made by them to have a suitable place of worship, and it also speaks for the aid rendered by non-residents, Catholics and non-Catholics, in the accomplishment of their purpose.

"Nineteen hundred and thirteen years ago the civilized world as it then existed was looking forward to an event—an event prophesied by prophets, known of by wise men, feared and trembled at by kings and princes—an event which meant the birth of the doctrine of truth, of doing as you would be done by. Where did that event take place? Not in one of the gilded palaces of what was then one of the great kingdoms or empires, not amid the blare of trumpets, but heralded by angels in the humble little village of Bethlehem. There was born the doctrine of love for one another, of doing as you would be done by.

"All christians look with reverence to that little village of Bethlehem as the birthplace of Him who destroyed ancient doctrines and set up in their place lessons of charity, forgiveness and love.

"During His short ministry on earth our Lord enjoined his disciples to go forth and preach the gospel; baptizing in the name of the Father, the Son and the Holy Ghost. The same divine Master who gave this instruction to go forth and preach

the gospel gave another—"Whose sins you shall forgive, they are forgiven them; whose sins you retain they are retained."

"Is the Catholic Church an ideal church? The disciples and those who have followed after them have carried out literally those instructions as they have interpreted other teachings of our Lord. Hence those that go to the successors of the Apostles, weary and heavy laden, contrite and truly penitent, have their sins forgiven in the name of the Father, and of the Son and of the Holy Grost, and millions of poor souls in the past, present and yet to be born have gone away, are going away today and will continue to go away to renew life's struggle with a feeling of relief and thankfulness to God, instead of continuing until their dying day with a canker eating out their hearts, each day growing worse and worse.

"Is the Catholic Church an ideal church? What the church has accomplished and done for civilization in Europe and foreign lands is too well known to all to require mention at this time. The preservation and pursuance of science, literature, art, and civilization owes everything to the learning, sacrifice and struggles of those who carried out the mandates I referred to.

"To Catholic priests, and those professing the Catholic faith, the Western Hemisphere owes its discovery. Columbus, in the dark days when assistance from Ferdinand and Isabella was a question of doubt, had as his firm friends and supporters two Catholic monks, Marchena and Diego Denza. And exactly four hundred years ago Balboa discovered the Pacific; 401 years ago Ponce De Leon landed at St. Augustine; Sante Fe was founded in 1540 and De Soto traversed the Mississippi in 1542. Champlain, the great explorer and historian, who gave the name to this beautiful island, wherever he landed planted the cross of his faith; Pere Marquette's statue stands in the capitol of the nation, and many others there are who have done great things in the cause of civilization and christianity.

"We have heard an eloquent sermon this morning, delivered by the distinguished Bishop of Portland, describing the first missionary efforts on the New England coast, all of which were part of commercial or patriotic ideas; also finally of the settlement of the pious and gallant missionaries who landed with La Saussaye on this island, at Fernald Point, and established the mission of St. Sauveur, the first where everything made subservient to the greater glory of God.

"Is the Catholic Church the ideal church? It seems hard to conceive that in 1696 that there were but seven Catholic families living on Manhattan Island, and the few living there eighty years later were compelled to go to Philadelphia in order to receive the benefit of the blessed sacrament.

"Pause and consider that today there are about one and one-half million Catholics in the City of New York; a cardinal and some six hundred priests.

"About one-sixth of the entire population of this country are Roman Catholics, and notwithstanding that the value of church property aggregates three hundred million of dollars, the communicants could occupy two and one-fourth times its seating capacity.

"In the accomplishment of all these magnificent achievements in America it is not to be supposed that the Church did not undergo the same trials and tribulations, and the same sacrifice of her clergy, as were undergone by the first martyrs in Europe, and although their names are not emblazoned in the history of this world they are written in gold for eternity.

"Is the United States an ideal Republic?

Manchester Point—Northeast Harbor.

"One hundred and thirty-seven yerars ago another event occurred—an event which gave birth to a principle for which men had sighed, dreamed and struggled without the ability to give it tangible form and substance; an event, the effect of which, in years and ages to come, shall perhaps be as far reaching in moulding governments as that other momentous event has been in moulding the every day actions of man towards man. Where did that event take place? Not in one of the big capitols of Europe, or amid Oriental splendor, but in the simple old town of Philadelphia, on the banks of the Delaware, in the United States of America. Here sprang into being the

great modern truth, this second Divine enlightenment, prophesied by past ages, believed by wise men to be possible, and feared and trembled at not so much perhaps at the time that the proclamation was made, but today when we even behold the most ancient Oriental empire of the world, China, throwing aside all its old traditions and asking the prayers of modern civilization for the success of this new Republican form of government.

"It was again a child that caused to be conveyed the new massage of hope and liberty, for as soon as the doors of the council chamber were opened and he learned that the Declaration had been signed, this child of tender years, rushed up to the belfry calling to the old bell-ringer 'Grand-father; ring, ring', and forthwith on the Fourth day of July, 1776, the notes of the old bell, which now rests in hallowed Independence Hall, in Philadelphia, gave forth to the world the second message for which men had longed, hoped and prayed—the creation of an ideal Republic.

"Is the United States an ideal Republic? Yes, doubly yes. The observance of law by its citizens, the observance of municipal, state and Federal laws, which fit into each other like cogs in the wheels of a great machine, all go to bring about justice to the humblest, be it either in the smallest municipal court; the greater as represented by the Common Pleas, Superior and Supreme Courts in the different states, or finally by that great magnificent lever, known as the Supreme Court of the United States, which controls the whole vast machine.

"Is the United States an ideal Republic? Yes, again yes. The length of time of the existence of the Republic—137 years—has been seriously marred but once. That was the strife of the great Civil War, when each side desperately fought for what it conscientiously thought to be right. The bitterness of that great struggle has practically been forgotten, and, I hope, forever wiped out. Last month some fifty odd thousand of the veterans, who had fought on both sides in that war, met on the great battlefield of Gettysburg, all in friendly re-union, and all under one flag. Such a meeting demonstrates the greatness of this country, and the greatness of the people of these United States. In what other country on the face of this globe could such a thing be possible, be it Republic, Monarchy or Empire?

"Compare our great Republic with the other republics of America, or even the great Republic of France?

"Catholic France! The eldest daughter of the church, during the trying days of the American Revolution contributed not only her troops commanded by brave and competent generals, such as Lafayette and Rochambeau, but also millions of money

and the incalculable moral support of her immense influence with other nations upon the continent. It was to France, and the sudden arrival of the French fleet at Yorktown, commanded by Admiral de Terney, that compelled the surrender of Cornwalis. 'La Belle France!' How nobly she came to our aid in the dark days of our trial; how cruelly she suffered after the defeat of the conquering hosts of Napoleon with her Robespierre, backed up by the guillotine, and all the terrors that they meant. Since that time she has struggled through communism, monarchy, and now a republic, but with what result? Today we behold her a republic shorn of her religion—a country which had been the champion of religion, now confiscating church property and persecuting religion—the religion that made her great, until the souls of those departed would almost be expected to rise up and, like the voice from heaven that cried out to Saul, exclaim Saul, Saul, why persecutest thou me?

"Is the United States an ideal Republic? To carry out the proclamation of freedom of 1776 and all that it meant, a man had been created who at the crucial moment grasped the reins of government and marshal leadership, and to whose memory is raised the lofty, simple, dignified monument in the capitol of the United States which bears his name—Washington.

"To his side men of all creeds gathered to fight the battle of freedom. Just as there had been four signers of the Declaration of Independence who were Catholics, Thomas Fitzsimmons, Thomas Sims Lee, Charles Carroll of Carrollton, and Daniel Carroll, a brother of Bishop Carroll, so John Barry, was the creator and head of the American Navy; General Moylan, was chosen Adjutant General by Washington himself; Col. Doyle; Captain McGuire, and many other distinguished officers, to say nothing of the number in the rank and file of the patriotic army; these fought side by side with the great heroes of other faith. A regiment of Catholic Indians was recruited here in Maine for the American Army. The Penobscots, headed by their chief Orono, proved their devotion to the American cause, and at the same time their devotion to their faith by requesting the services of a priest.

"Benjamin Franklin, Samuel Chase and Charles Carroll, of Carrollton, were selected by Congress as a committee to visit Canada and enlist the sympathy of the French Canadians. John Carroll, as you all know, the first Bishop of the first diocese in the United States, and afterwards the first Archbishop of Baltimore, was also requested to go by a resolution of the same Congress.

"After the election of General Washington as the first president of this Republic, the Catholic clergy and laity in an address extended to him their congratulations, and he replied in an address directed to the Roman Catholics of the United States, in

which he referred to the patriotic part they took in the accomplishment of the revolution, and the important assistance received from a nation in which the Roman Catholic faith is professed, and wished them every temporal and spiritual felicity.

"How well the good wishes of the father of our country have been fulfilled is best exemplified by the fact that the church in America has advanced in almost the same giant strides as the country itself in prosperity and wealth.

"Let us for a moment return to Palestine. A great domed marble hall, the scene of a court of justice. Excited crowds held back by Roman soldiers; a judge sits upon his dias stern

Fernald's Point from Lancaster Island.

and forbidding of countenance; the angry mutterings of the crowd and the expression of the judge indicates that no mercy is to be shown the prisoner. Witness after witness are called to testify falsely as to crimes committed. The prisoner stood calm and collected with head slightly bent, answering not a word to the false accusations made against him. The sentence is about to be pronounced when suddenly throwing back his head the prisoner—who was Paul—pronounced the words 'Romanus sum.' Immediately the expression upon the face of the judge changed and certain of the soldiery crowded around him, for they too were Romans. What did the words 'Romanus

sum' mean: they meant that the prisoner had the right and could only be tried in Rome.

"A few years ago there was a nation, scarcely over 100 years old, and which was commonly laughed at by the powers of Europe as a nation of shop-keepers. Suddenly the nation of so-called shop-keepers took upon itself the cause of the oppressed and burdened inhabitants of an island possessed by one of the so-called powers of Europe. The story is soon told by mentioning Santiago; Manilla and San Juan Hill, and the nation that was so scorned and looked down upon, with a few short weeks, leaped into a leading position among the great nations of the earth. To-day, for a man to be able to say 'Americanus sum,' insures and carries respect throughout the nations of the world.

"What other country would have engaged in such a war, and, after having acquired possessions like Cuba and the Philippines, declare that the reason for going to war had been one of humanity, and that its policy in the future would be a protectorate over Cuba, and then in addition pay an enormous sum to vanquished Spain for the other spoils of war, the Philippine Islands? What other country would have fed thousands of captured prisoners and returned them to their own land, at the expense of the nation, as did these United States? Consider such evidences of lofty motives and high ideals on the part of our executives, and the fact that the people of the country whose taxes had to be utilized for payment for this purpose never raised a murmur?

"Is the United States an ideal Republic? How has is prospered within the last century, or how has it not prospered? The vast crops which are annually transported to Europe; the great railroad lines stretching from the Atlantic to the Pacific, and from the great lakes to the Gulf coast, until one today almost reaches to Cuba, spread out like the spokes of a wheel; the development of our industries in the middle west, the west and the Pacific Coast, today are giving the industries and wealth of the east a hard struggle for supremacy; the magnificent achievements of the government in the line of irrigation, making the arid parts of this country bloom like a rose by the construction of huge dams all speak for themselves. Within two years we are to celebrate, by the holding at San Francisco of a world's exposition, the greatest engineering feat in the history of the world—the completion of the construction of the Panama Canal; this too, owing to the skill and scientific learning of the medical corps of the United States, through a region which had claimed thousands of lives and had been looked upon as a place where a man took his life in his own hands.

"History does not recount the time when tribes, clans and nations did not carry emblems elevated when going into battle to demonstrate their previous victories and what they stood for. The children of Israel when God commanded the waters of the Dead Sea to roll back to allow them to pass carried in triumph at the head of their hosts the Ark of the Covenant. The Eagles of Rome were carried proudly at the head of the marching hosts of Cæsar conquering Gaul and England. The Crusaders when they made the effort to recapture Palestine wore on their breasts and on their shields the cross of Christ, and even their sabres were made in the shape of a cross.

"The emblem which has meant more and achieved more in modern times is that which was conceived by Betsy Ross in Philadelphia and adopted by the thirteen original states, and which today has its azure field complete with stars representing the forty-eight states comprising the Union. That emblem not only carries with it protection to those claiming it as their own, but demands that justice and right shall be dealt out to others, bringing with it at the same time enlightenment and education to the foreign possessions of the country, just as the cross of Christ has brought religion and all the peace and comfort that means.

"The explorers of early days taught the pioneers how to fight; priests and missionaries taught them how to die.

"Can we not then all rejoice for our blessings, temporal and spiritual, and with hearts full of the milk of human kindness and sympathy for the unfortunate join in that national hymn

"'My country, 'tis of thee,
Sweet land of liberty—
Of thee I sing.'"

Following General Morrell's beautiful and deeply interesting talk on the Catholic Church and the American Republic,—the Toastmaster called on Dr. S. Weir Mitchell of Philadelphia, Pa., who most interestingly entertained his audience by his ready wit and humor in responding to the Toast: "Some Memories of Distinguished Catholic Prelates."

"Your Excellency, and you, Bishops of many Dioceses, and you, gentlemen, members of the one profession which at its best I must set above my own.

"When a man has lived beyond the Psalmist's limit of happy mortal life, he accumulates a library of memories; too many of these the thieving years borrow and, I fear, are little likely to return, or at least not in this mortal world of ours. There still remain, however, recollections which are brought to my mind by the words of the toast to which I am to speak. I hesitated a little about my first recollection of a great dignitary of your

church but, having consulted my friend, Colonel Morrell, and received social absolution, I venture to tell my tale.

"When a young physician, two days after I came to Rome in 1851, I presented a letter of introduction to a young priest who took me through the Library of the Propaganda and then presently, apologizing, disappeared to attend to some spiritual function.

"I was left for a time alone. An old gentleman in a skull cap and a costume which was new to me and which I supposed to be that of an official came up to me and said in very good English, 'Are you English?' I said, 'No, I am an American.' He asked me if I wished to see the library and I said yes. He seemed to be interested—certainly I was. He spent quite half an hour with me, showing me the beautiful illuminated missals and was altogether courteous and entertaining. When he got through and said he must go, I felt I must reward him and innocently offered him a five-franc piece. He replied pleasantly, saying, 'I do not take money to-day.' When my young priest returned, I asked him who my guide had been. He said, 'Oh, that is the Honorary Librarian of the Propaganda Library, Cardinal so and so'—(I have forgotte his name.) 'He is,' said the young priest, 'the successor of Mezzofanti. He speaks every language of the world and I should not be surprised if he spoke some of those of the moon.' I did not admit that I had ventured to offer a tip to a Cardinal.

"I next recall an experience with Bishop Wood, of Philadelphia. I was at that time physician to St. Joseph's Hospital. We were standing in front of the new Cathedral on 18th Street, and were joined by an old priest named O'Connor who was, I think, something like chaplain to the hospital, a very witty old man. The Bishop asked me if I liked the new Cathedral. I said no, the dome was entirely too narrow. It should have been higher and broader. He said it was a question of a want of sufficient money, upon which Father O'Connor said promptly, A case of res augusta domi. The Bishop took it quite seriously, apparently not at all amused, but the jest has lingered in my mind as one of those pleasant memories still left with me.

"My next experience of Catholic prelates is of Archbishop Ryan, a witty and able man, with some lingering flavor in his speech of the Irish tongue, a very likable person. He said to me one day, 'You are a great deal better Catholic, I think, than you suppose yourself.' I said, 'I am a Catholic, but not your kind.' He laughed and replied, 'You are a better Catholic than you think you are, for, when I read your novel of Hugh Wynne, I found that you introduced a Catholic sisterhood into Philadelphia ten years before they got there.'

"I never supposed at that time that any other great prelate of your church would ever speak of my novels, but some years

ago I went to Baltimore to open with an address their new Medical Library. While we were in the anteroom, I was presented to Cardinal Gibbons, who said to me, 'I have quite a grudge against you and am glad to have a chance of alluding to it.' He was so serious that, for a moment, I was surprised and asked how that could be. 'Oh,' he said, 'you have kept me awake at nights.' 'Indeed,' I said. 'Yes' he replied, 'I have read every one of your novels and I have to confess that some of them kept me awake when I should have been asleep.' Then I said I was both pleased and amazed; I did not know that novel reading was to be set down as a *cardinal* virtue, but I trust that both the Bishops and priests among the clergy assembled here will remember and follow this illustrious example.

"My last word is again about Archbishop Ryan, who desired to see me when he was very ill and in fact only a few days before his death. I sat with him for some time. He spoke of pleasant hours we had had at my table and then said, 'You are older than I am.' 'Yes,' I said, 'it is very disrespectful, Your Grace, for a man to be older than an Archbishop.' 'Oh,' he said, 'how young you are and how you keep your lively wit.' Then he put a hand on my forehead in place of the ordinary benediction and said, 'May the peace of God be with you and all your house.' And so we parted."

After Dr. Mitchell had finished the recital of a few of his memories of the late Archbishop Ryan, Cardinal Gibbons, Archbishop Wood, etc., former president of the Maine Senate, Honorable L. B. Deasy of Bar Harbor, answered to the Toast "The State of Maine, Dirigo in her Motto, Summer Paradise in her Title," feelingly. Mr. Deasy thus replied:

"The State of Maine has reason to congratulate itself upon this anniversary of its far beginning. It has especial reason to congratulate its citizens of the Roman Catholic faith because it was priests and people of that faith who, 300 years ago, laid its corner stone as a christian state; and it is to the initiative and energy of priests and people of that faith that is due this splendid and appropriate celebration.

"I cannot speak officially for the State, but I feel sure that I voice the sentiments of its government and of all its people whose opinions are worth quoting when I say that the message which our mother state sends today to her Catholic children is a message of love, of gratitude and of confidence. The State recognizes the Roman Catholic Church as primarily a mighty spiritual force, but as secondarily a great temporal institution and that as such it is one of the chief bulwarks of established order. In so far as the Catholic laity reflect the influence of the church they are among the staunchest defenders of law and order, seldom found retreating under the white flag and never found gathering under the red flag of anarchy.

"In speaking of the Roman Catholic Clergy I cannot forbear to offer my small tribute to my friend, the Priest of this Parish. I would not undertake to say that Father O'Brien is faultless. My experience may have been unusual and unfortunate but in my going about the world I never have happened to fall in with a faultless man. I boast Hibernian ancestry myself and so, without fear of giving offence, I can say that I never expect to meet a faultless Irishman.

"Father O'Brien possesses the imagination, the humor, the optimism, the altruism that spring like shamrock from the old soil, and with these he combines the galvanic energy that is characteristic of America.

"When he came to this little local church he found it wood, and has made it stone; he found it in the circumference and has moved it up to the center; he found it a branch, it is now a trunk; he found it diffidently counting its age in years, while now with the present and past linked together, it confidently measures its history in centuries.

"Tomorrow many of us will visit the scene of the first white settlement in New England. Little is left now to mark the spot but he must be stolid and phlegmatic indeed who is not thrilled with emotion as he looks upon the spot where that little band three hundred years ago landed; where they erected the cross and where they knelt about it and dedicated themselves to the work which they had been sent here to do amid untold hardships and perils. But his vision is imperfect and incomplete who does not see through and beyond that scene its background; who with his mind's eye fails to see through and beyond it Father Marquette traversing the Mississippi in his frail canoe, Xavier penetrating with the cross the hostile East Indies, and all of that widespread missionary movement of the sixteenth and seventeenth centuries, so luminous with concentration, so pregnant with consequences as to elicit from a great Protestant historian that splendid tribute which you have all read, but which is so appropriate that I cannot forbear to repeat it:

" 'If,' said Lord Macaulay, speaking of these same 17th century Catholic missionaries of whom they who settled Mount Desert were a part.

" 'If they were wanted at Lima, they were on the Atlantic in the next fleet; if they were needed at Bagdad they were toiling through the desert with the next caravan; if their mission was required in some country where it was a crime to harbor them, where their lives were more insecure than that of a wolf they went without remonstrance and without hesitation to their doom. And when in later years a new and terrible pestilence swept around the earth; when fear had dissolved every tie that binds society together; when the secular clergy had forsaken

their flocks; when medical succor was not to be purchased for gold, even then they were found standing by stricken pallets that bishop and curate, physician and nurse, father and mother had deserted, bending over infected lips to catch the last faint accents of confession and holding up to the last, before the expiring penitent the image of the expiring Redeemer.'

"When the first white settlement was made on Mount Desert 300 years ago the relations between Catholics and Protestants throughout the world was characterized by rancorous hatred and relentless intolerance. The hatred is now a thing of the past. Intolerance still remains but it spends itself in words that find no echo in the human heart.

"Not long ago I heard a clergyman from his pulpit utter these words: 'This is a Protestant country.' The statement went unchallenged. It is one of the handicaps that we laymen labor under in both Catholic and Protestant churches that we cannot answer back. But we can think and the thoughts that coursed through my mind were something like this:

"If this is a Protestant country, at what particular time in its history did it become such. Surely not when a Catholic queen fitted out a Catholic explorer with a Catholic crew to discover it. Certainly not when a Roman Catholic, Lord Baltimore, in his Maryland colony first established religious tolerance on this continent. Assuredly not when Charles Carroll signed the Declaration of Independence, writing under his name the words, 'Of Carrollton,' and saying, 'There are a good many Carrolls, and I want the King of Great Britain to know where to find me.' Philip H. Sheridan was a Catholic, and this surely did not become a Protestant country at the moment when,

> "'In the flush of the morning light,
> A steed as black as the steeds of night
> Was bearing Sheridan into the fight
> From Winchester twenty miles away.'

"Oh no, this is not, it never has been and never will be a Protestant country.

"And for like reason, it is not, it never has been and never will be a Roman Catholic country, for in the future as in the past Catholics and Protestants, each loyal to their own faith, side by side and shoulder to shoulder, will stand for the defense of our country, for the upbuilding of its civil institutions, for the uplifting of its civic character and for the eternal honor of its starry flag.

"Three hundred years ago when Mount Desert was first settled Catholics were being persecuted in Protestant countries and Protestants in Catholic countries. There were many men

and women living in middle life who could remember the massacre of St. Bartholomew and that Protestant English queen, who signed the death warrant of her Catholic cousin had only been ten years in her grave.

"Three hundred years have passed, a brief period when compared with the life of mankind, and behold occupying the most important judicial position in the world, appointed thereto by a Protestant President, amid the plaudits of all the people of the country, we find a distinguished Roman Catholic jurist, Edward D. White, and much less important, but none the less significant we find the people of a state without distinction of creed or religion standing reverently and with bowed heads about a spot made sacred by the planting of a Catholic cross.

"Is it too much to expect in view of these stupendous changes that the time may yet come, not in our time, not in this cenury, not perhaps in the next 300 years, but that the time may yet come when the vision of the great French seer will be made true in fact; when frontiers shall disappear; when 'simple faith shall find a way we lose by chart of creed,' and when there will be for all one great country, The World; and one great hope, Heaven."

Following the excellent address of Mr. Deasy, the Dean of the New England Hiarchy, the Rt. Rev. Mathew Harkins, Bishop of Providence was called to respond to the toast "Reminiscences of Maine Catholic History," a subject which the Rt. Rev. Bishop of Providence announced as a very familiar one for him. In his usual wonted easy and graceful diction, he proceeded to relate a few of his many pleasant remembrances of Maine and her Catholic history for which he was largely indebted because of his intimate associations with the churchmen in charge. Beginning with the present worthy occupant of the See of Portland, he passed back to the days of his old friend, the late Bishop Healy, then recalled the great Archbishop of Boston, His Grace John J. Williams who during his long career as a leader in the Church of New England, had seen the growth and development of the Church in Maine almost from its infancy, hence having as it were been thrown more or less in contact with the lives of these noted men, he had gradually absorbed their knowledge of the history of the Church in the Pine Tree State.

To the Rev. Thomas F. Butler fell the lot of replying for the first church erected on Mount Desert, St. Sylvia, a subject handled by the Rev. Father in his usual unassuming and easy manner.

Asked to respond for the church of the Holy Redeemer and its parishioners the present pastor, the Rev. J. D. O'Brien diffidently gave the following response:

Your Excellency, Rt. Rev. Bishops, Very Rev. Fathers and Gentlemen:

While responding to the toast, "The Church of the Most Holy Redeemer," I deem it my duty as pastor, to bid you welcome and to extend to all present a genuine cead-mille-failthe, on your advent to this classic island and peerless gem of fair Columbia's brow, this soil, hallowed by the blood of martyrs. Historically, the patronal title of Bar Harbor's new Catholic church is most appropriate, since it is merely a translation of the name given to this island by the great French Jesuit missionary fathers, viz., St. Sauveur. As they wished to consecrate the fruits of their discovery to the Saviour of men, we, too, in our day, desire to dedicate this temple of divine worship, and this whole island to the patronage and under the invocation of our Most Holy Redeemer.

The story of the discovery of this island, its early history and colonization, is so familiar to you and we have this forenoon listened with so much pleasure and instruction to the splendid historical review covering a space of 300 years, so graphically portrayed by the eloquent bishop of Portland, that the subject is practically exhausted, and nothing further can be added. Rather would I crave your indulgence for a moment while I shall endeavor to explain the various causes, both moral and material, that have been largely instrumental in building up the Kingdom of God on this beautiful spot of earth.

Some ten years ago, our holy church, widowed by the death of the great pontiff and diplomat, Pope Leo XIII, was again gladdened by the election and consecration of our present Holy Father, Pope Pius X, now happily and grandly guiding its destinies. His whole career has been an inspiration, and he is, undoubtedly, a providential pontiff, especially raised up by the Creator to rule His holy church, and to restore all things in Christ. That he is great by reason of his deep sanctity and profound learning, can be seen from two of his greatest mater proprio encyclical letters on Modernism and Early Communion for Children. And as the vivifying sap of a tree radiates to the furthest extremities of its branches, thus too, the learning and sanctity, the disinterested zeal and apostolic heroism of our Holy Father, Pius X, has been an inspiration and an incentive to hierarchy, clergy and laity throughout Christendom. This inspiration has been our first great moral lever in the work thus far accomplished on this island.

Secondly—We are fortunate and we rejoice in having with us today a worthy representative of this Great White Father of Christendom, the successor to the three great cardinals, Satolli, Martinelli, Falconio, this grand archbishop and papal delegate, who as a young priest, tore himself away fromm a happy home, friends and country, only to bury himself for six years among the benighted children of the Chinese enmire. This singleness of purpose, apostolic zeal has thrilled the priesthood of the church, and enabled many a poor hard-worked soggarth-aroon to perform herculean tasks in the Lord's vineyard. His priestly zeal I regard as the second moral assistance in our work.

But why go so far afield to look for incentives and motives contributory to the partial success achieved in this place, when we have to thank God for giving us a spiritual chief, so richly dowered with many sterling qualities of head and heart. Possessing an executive ability of the highest order and a marvellous capacity for work, he has raised the standard of excellence to a high plane. It is unto us, Maine ecclesiastics, a rather lively pace. During his brief administration of six and one-half years he has achieved grand results for the glory of God in this diocese.

His prudent leadership, unflagging energy and fatherly kindness constitute to my mind the third great moral aid to our success.

Fourthly—Not only have we had moral aid and inspiration in our work, but all of our efforts have been ably seconded from a material and financial standpoint as well. While the exiles of Erin,—sons and daughters of the sea divided Gael—have, as is their wont, generously responded to all of our appeal for assistance, and while even our broad-minded separated brethren in Christ have more than once generously contributed to the furtherance of this, our life work, I see looming up before me two grand souls, two unique figures in all of this vast undertaking and I must now, even at the risk of shocking their modesty, publicly thank Gen. and Mrs. Morrell for their munificent generosity, their unfailing kindness through all those years and varying vicissitudes of fortune. I would call them the Alpha and Omega, beginning and end of this huge enterprise and I must add, with much pleasure and sincere gratitude, that this noble lady and gentleman have just capped the climax of their benefactions by giving us a parish school for the Christian education of our children. May God bless them.

I must give honorable mention to Countess de Laugier Villars, Mr. and Mrs. Barklie, John How, Mr. and Mrs. William Sheehan, and Mrs. Louis Fish of New York. A word and my task is done.

Nine and twenty years ago there drifted across the Atlantic from that other Green Isle of Saints and scholars, a poor Irish-

man who finally got washed ashore on this Desert Isle and who by his puny efforts has slightly contributed to this work.

Again he thanks all for their presence on this occasion.

The last speaker at the Banquet was the Rt. Rev. M. C. McDonough, V. G., P. R., P. A., pastor of St. Patrick's church Lewiston. Though the audience was already well fatigued, with the long exercises, yet they listened most attentively to the Vicar General's most interesting and able response to the Toast "The Diocese of Portland and the first Catholic mission of the Island of Mount Desert."

This day so deserving of record in the annals of the Church in Maine, closed as it had begun before the altar of the Lord, with the chanting of Pontifical Vespers by the Rt. Rev. Bishop of Burlington, Vt., Joseph J. Rice, D. D., and an eloquent discourse on the lessons of the day by the Very Rev. Thomas J. Campbell, S. J., editor of the "America" New York, who said in substance:

"The commission that was given to 11 untutored men on an obscure and now unknown hill in Galilee to go and teach all nations and to baptize them in the name of the Father and of the Son and of the Holy Ghost was nothing else than the establishment of a divinely accredited teaching body which should illumine the minds and reform the morals of the people of every nation and of every grade of society and of every period of the world's history, all of whom were to be stamped with the seal of baptism, which was to be the mark of their aggregation into the new society. That society was to endure till the end of time, for the reason that its divine founder was to forever guide, protect and prosper it. In other words the Holy Catholic Apostolic church was then established.

"Its first work was the regeneration of the world wide Roman Empire in which every hideous form of paganism was centred, every obscuration of the most essential and necessary truths was intensified as never before in the history of the world, every possible violation of the moral law perpetrated and from it the fiercest and most relenting opposition was to be expected. The fight ended only after 300 years and we are today celebrating the 16th centenary of the act of a pagan emperor who placed the cross of the Holy Redeemer upon the banners and breastplates of his soldiers. Shortly after him the apostate Julian cried out while flinging his heart's blood against the sky, 'Galilean Thou hast conquered.'

"Its second struggle was in the transformation of the barbarian Huns and Goths and vandals who trampled on the shattered Roman Empire The church moulded them into the great

nations that constitute the Europe of today. All that is worthy of reverence and respect and admiration in our modern civilization of which the world is so proud is the result of the work and influence of that Church which Christ established in Galilee 1900 years ago. Its literature, its laws, its languages and its arts, its domestic life, its sense of what is noble, elevated, refined and sublime have no other source than the Holy Catholic Apostolic church, which for so many centuries gave to the nations of the East and the West its proud name of Christendom.

"The next struggle came when Protestantism rent Christendom asunder, and at this point the Society of Jesus which we now venture to speak of only because we are bidden to do so by the right reverend bishop who is the soul of this celebration, began its labors. It is a Protestant historian who says that when that body of apostles began their work the Protestant Reformation never afterwards won a city or influenced a village. Then it was that the great Xavier as if there were not work enough in Europe won millions to Christ in the Orient while companions hurrying from one end of South America to the other established the splendid missions and colleges of the Compania. It was at that moment also that his companions appeared at Bar Harbor and the glorious careers of Biard and Masse and Druillettes and Rasles and Brebeuf and Daniel and Garreau and Lalemant and Jogues and Marquette and Allouez were inaugurated. May we not say that the countless edifices from Bar Harbor to San Francisco and from Hudson Bay to the Isthmus of Panama lift to heaven the cross of the Redeemer are the results of these heroic American missionaries just as the marvellous enthusiasm that has hurried so many thousands of missionaries to the ends of the earth for the regeneration of savage tribes is the work of the splendid St. Francis Xavier.

"The same church has now a new problem before it. Never before perhaps since the Gospel was first proclaimed was there such an apostacy not only from revealed, but even natural religion. You see it in the empty churches and in the indifference and contempt for all revealed truth; never before was there such shameless immorality and ever such a danger to every existing form of government as is manifested and proclaimed by the every increasing armies of anarchy and socialism which like the Huns and Vandals of other times threatened the destruction of our present civilization. What is to avert this ruin? What but the same divinely church that was instituted by the Son of God to save humanity? Such is the meaning of the present celebration. It is not a boast, but an appeal; it is a proclamation that salvation alone is to be found in the cross of Christ; it is a reiteration from every stone of this edi-

fice and every memory of its history that only when the Divine Redeemer has impressed His teachings deep in the minds and hearts of idividuals, on families, on industrial and professional life and on the legislation of the nations, can any guarantee against the impending evils be hoped for. To restore all things in Christ is the motto with which Pius X began his reign. To help that restoration and the consequent protection and salvation of our country is the purpose of today's celebration. As the bells of this beautiful church reply to the billows that are beating against the rocky coast, so the divine message conveyed to it by its first apostles is repeated from church to church across the great continent till it meets the boundless Pacific. They have all one message: "In Christ alone is salvation."

"Thursday morning the holy sacrifice of the mass was offered up by bishops and priests, after which the rest of the day was spent in sightseeing of points of interest in connection with the Mission of St. Sauveur established on Somes Sound in 1613. The invited guests were taken around the bay and paid a visit to the site of the original mission at Fernald's Point at Somes Sound, where a landing was made commemorative of the landing of the first Catholic settlers at that point 300 years ago."

At the close of Father Campbell's sermon, benediction of the Most Blessed Sacrament brought the day's celebration to an end, and as the devout worshippers slowly departed from the church of the Holy Redeemer, the hour of 10 P. M. was chiming, and the conviction was general, that the Ter-Centenary of the Catholic Church in Maine had been most fittingly commemorated.

Obituary

Rev. Richard W. Phelan.

The death of the Rev. Richard W. Phelan, pastor of Immaculate Conception Church, Bath, Maine, at the parochial residence in that city, August 16th, 1913, removes from the scene of his activities one of the well known priests of the diocese of Portland. Father Phelan was a native of the County of Waterford, where he was born in the town of Bunmahon, March 13, 1855. At the age of 24, he was ordained to the priesthood, June 6, 1879 for the diocese of Brisbane, Australia. He came to the diocese of Portland in September 1881 to which he was formally aggregated in February 1888 after having obtained his release from the diocese of Brisbane, and the required permission from the Propaganda. On coming to the diocese of Portland which at that time comprised Maine and New Hampshire, he was assigned as assistant to the late Father McDonald, pastor of St. Ann's church, Manchester, N. H. At the close of his curacy in St. Ann's, he was appointed pastor of St. Gabriel's Church, Winterport, succeeding the Rev. John Duddy in charge of the missions of Winterport, Bucksport, Frankfort, Searsport and Belfast. After a pastorate of several years in Winterport he was named pastor of St. Bernard's Church, Rockland, which had been left vacant by the resignation of the Rev. James Peterson, who died a few years later in Ireland. The present church and parochial residence were built during his stay in Rockland, the former church having been accidentally destroyed by fire. After the burning of the church, the ciborium was found intact among the ruins where the altar had stood, a fact which, considering that all else had been burned or melted, appeared little short of miraculous. Shortly before he left Rockland, Father Phelan celebrated his 25th anniversary as a priest on which occasion, he was the recipient of many favors both on the part of the Catholic as well as the non Catholic people of Rockland. When the present Vicar General, the Rt. Rev. M. C. McDonough was transferred to the permanent rectorate of St. Marys in Bangor, Father Phelan succeeded him as pastor of the Immaculate Conception Church in Bath, where after a long illness, he died August 16, 1913, fortified by the last Sacraments of the Church.

His funeral which took place from the Immaculate Conception Church on Tuesday August 19th, was attended by the Rt. Rev. Bishop and a large number of the diocesan clergy. Requiem Mass was celebrated by the Rt. Rev. M. C. McDonough, V. G., P. R., P. A., the eulogy was delivered by his life long friend, the Rev. Thomas F. Butler, permanent rector of St. Joseph's Church, Lewiston, after which the burial took place in the Catholic cemetery at Bath. Father Phelan was of a retiring disposition but very genial in his ways; apart from his many kindly deeds as a priest for which he will be long remembered among his former parishioners, his friends will hold him in memory for that ready wit so characteristic of his race, and while they may from time to time recall his quaint sayings, they will one and all pray that his soul may rest in peace.

Anne O'Shea Byrnes.

Anne O'Shea Byrnes, the aged mother of Mr. P. J. Byrnes of Bangor, John and Bridget Byrnes and Mrs. Ellen Harkins of Lewiston, died after a very useful life at her home in Sneem, County of Kerry, Ireland, August 9th at the advanced age of 80 years. Mrs. Byrnes was a devout Catholic, an affectionate wife and mother, her generosity and usefulness in the world were widely known. She was a woman of refined tastes and kind and sympathetic neighbor. Her funeral was largely attended by men in distinguished walks of life, most conspicuous being the presence of Bishop John Mangan, who previous to his elevation to the See of Killarney, was her parish priest for many years. Her remains were laid at rest by the side of her much respected husband in the family lot near Derrynane, the once famous home of Daniel O'Connell.

Mrs. Byrnes left to mourn her loss ten children five of whom live in this country. Abigail of Boston, Mass., John, Bridget and Mrs. Ellen Harkins of Lewiston and P. J. Byrnes of Bangor. Among the other members of her family, who were with her at her death were her two sons, Timothy and Michael, representative members of the Royal Irish Constabulary in Ireland. She is also survived by three brothers, John, Patrick and Timothy O'Shea. Her youngest brother, Timothy, was for many years inspector of the Royal Irish Constabulary of Ireland and is now a writer of note on the staff of the Cork Examiner. Mrs. Byrnes' husband, Joseph Byrnes, who died 15 years ago, was widely known as a contractor and builder in the south of Ireland. His work became well known after his superintendence of the Castle at Killarney, which was destroyed by fire a few days ago.

Alphonse Audet.

Alphonse Audet, son of Narcisse and Elizabeth Audet, departed this life Tuesday, August 19, 1913, at his home in Waterville where he has lived for a number of years. His funeral which was largely attended took place from the Sacred Heart Church, Friday morning, August 22, where a requiem high mass was sung for the repose of his soul. Mr. Audet, a native of the town of Maria, Bay des Chaleurs, was one of a family of 11 children, four boys and seven girls, most of whom are at present living in Waterville. He leaves besides his aged father and mother, brothers and sister, a devoted wife, Clara Jobin, a daughter Loretta, aged 10 and a son, Fernand, age 4, to mourn the loss of a kind husband, a loving father, and a thoroughly practical Christian man. R. I. P.

Maine Charities and Corrections

Believing that all our readers will be interested in the first meeting of the State Board of Charities and Corrections recently held in Portland for the purpose of perfecting an organization,—as well as in the scope and purpose of this Commission created by the last Legislature, we are giving space in this number of the Maine Catholic Historical Magazine to a short article on the subject in question taken from the "Bangor Daily News" under date of September 12, 1913.

We also take advantage of this opportunity to express publicly our appreciation of Governor Haines for appointing as a member of this important commission, one of the diocesan clergy, the Rev. Thomas J. Nelligan, pastor of St. Mary's Church, Augusta, Maine.

Concerning the Duties and Powers of the Board of Charities and Corrections created by the Legislature, and just organized, the News offers the following explanation:

"The State Board of Charities and Corrections created by the last legislature held its meeting for organization in Portland, Wednesday afternoon. Robert T. Whitehouse of Portland was elected president and John E. Leggett of Augusta was selected as secretary pro tem. The election of a permanent secretary was deferred until the next meeting of the board.

"The law requires that the secretary of this board shall be a resident of Maine and shall be qualified by special knowledge and experience in charitable, correctional and institutional work. The applicant must have been a resident of Maine for at least five years. The salary of the permanent secretary, as fixed by the board, will be $2500 a year. All applications for appointment to this position must be made to the board at Augusta.

"No more important act was passed by the last legislature than was that which created this State Board of Charities and Corrections. The board consists of five members who were recently appointed by Governor Haines to serve one, two, three, four and five years respectively and who, in the order in which their terms will expire, are as follows: Robert T. Whitehouse, Portland; John E. Leggett, Augusta; John Wilson of Bangor; Rev. Thomas J. Nelligan of Augusta; and Mrs. Grace A. Wing of Lewiston.

"The powers given this board by law are broad and are advisory in character. All regulations governing the administration of state institutions must be approved by the board and no official connected with such institutions has the right to change them in the slightest degree after they have been approved. The board is authorized to inspect and investigate the whole system of public charities and correctional institutions in the State, examine into the condition and management of all prisons, jails, reform schools, industrial schools, children's homes, hospitals, sanitariums, alms houses, orphanages, hospitals for the insane and feeble minded and all institutions which derive their support wholly or in part from the State, county or municipalities. Such institutions must furnish such information to the board as may be required and the board may prescribe such forms as it may deem best to secure uniformity and accuracy in the statements of the officials who are called upon to make reports. The board may investigate any such institution it thinks best and when authorized by the Governor and council may have the power to summons witnesses and demand the production of papers, books and documents.

"The result of such investigations must be submitted to the legislature through the Governor and council. Every institution of the kind ennumerated in the law must be visited by a member of the board or its secretary at least once a year. The board may recommend to the trustees such changes in the management of said institutions as they deem wise and on the demand of the Governor and council the board must make such recommendations to the Governor and council or give such information concerning institutions as may be required. The board is required to see that any child of any religious faith who is placed in the home shall be placed in the home of a person of the same religious faith or in an institution of the same faith as the parents of the child may belong to. The board shall give its opinion as to the advisibility of the organization of any charitable or similar institution. All plans for new buildings for jails, prisons, hospitals, etc., coming under the board's jurisdiction must be submitted to the board for approval or for suggestions and criticisms before they are accepted. Overseers of the poor will be required to keep a record of their disbursements and such other data as may be required by the board and furnish it with such information as it may prescribe along these lines. An annual report must be made by the board to the legislature making such suggestions and recommendations as may be deemed advisable.

"The members constituting this board are all well known throughout the State. Robert T. Whitehouse of Portland is the United States district attorney and has had much experience in charitable and correctional work. John E. Leggett of Au-

gusta is the son of Mrs. John F. Hill of Augusta, widow of Governor Hill, and is a prominent young business man and a director in many business enterprises. He has long been interested in charitable work. John Wilson is a well-known lawyer of Bangor and has been interested in some of the charitable institutions in this part of Maine. Rev. Thomas J. Nelligan is pastor of St. Mary's Roman Catholic church of Augusta. Mrs. Wing is the widow of Col. Henry A. Wing of Lewiston and has been prominent in club and institutional work in that city."

Historical and Magazine Notes

The magnificent new edifice for Church and School purposes in the parish of Notre Dame at Waterville is rapidly nearing completion, and the members of this devoted congregation are looking forward with interest to the opening of their church and school in the near future.

On the occasion of the recent examination for admission to practice law before the Maine courts, James L. Boyle, of Bangor, a graduate of St. Joseph's College, New Brunswick, received the high average of 97 for nine successive examinations for admission to the bar, the best previous record made before the State Board of examiners having been 93.

"Everything being equal educationally," says the Catholic News, "all Catholics should favor Catholic schools and colleges for the very strong reason that in a Catholic college the Catholic student's faith is safeguarded and strengthened, whereas in the secular college the Catholic student is too often subjected not alone to anti-Catholic but anti-religious influences that are bound to weaken his belief in the faith of his fathers. No parent ought to expose his son or daughter to such danger."

The Holy Sacrifice of the Mass was offered for the first time in the new Catholic church at Belgrade Lakes, Friday morning, August 15th at 6.30. There were about 75 present, the greater part of whom approached the sacraments. The first to receive the sacrament of Pennance in the new chapel was Mrs. John L. McCormack, Brooklyn, N. Y., and the first to receive Holy Communion was her daughter, Miss Alice McCormack. Among the communicants on this occasion were General Fountain, U. S. A., wife and daughter from Devon, Pa.

With the departure of Maine's Summer residents or visitors, many a Catholic congregation will miss some or many regular attendants at Holy Mass, for our Catholic Summer visitors are as a rule very faithful in observing their religious obligations, hence they have frequently been the source of much edification by their frequentation of Mass and the Sacraments, many of them being daily communicants whenever it was possible. It is not at all unusual to find them leaving places otherwise very satisfactory, simply because of their unwillingness to be deprived of the graces derived from assistance at the Holy Sacrifice.

Again we call on our readers to bear in mind the purpose of the Maine Catholic Historical Magazine as set forth by the Rt. Rev. Bishop in his announcement of the first issue "the research and publication of whatever is important in person, fact or document, regarding origin and growth of the Catholic Church in the present State of Maine," hence make it a point to see that everything of Catholic interest be duly forwarded for publication. Matter of historic worth is most abundant in our State; all that is wanting is a little good will and interest in collecting facts which will be of priceless value in after years.

The great Catholic manifestation at Mount Desert on Wednesday, August 6th, when there were gathered together within the newly dedicated walls of the Holy Redeemer, the Most Rev. Apostolic Delegate, all the suffragan Bishops of the New England province, many Catholic Clergymen and faithful both from within as well as far beyond the diocesan limits should and will doubhlessly have a far reaching effect. It was a Catholic gathering in honor of a historic Catholic event, and manifestations of this kind always do good. Slumbers of indifference are alas, too general, and while the abstract teaching of the Church is always at the disposal of all her children, it is at times necessary to avail ourselves of a general manifestation when we come together as it were to take account of stock to see how we stand with ourselves, to reiterate our time honored Catholic principles which render us as a body, a force most potent for the moral betterment of our several communities. These great Catholic manifestations always bring us to a better realization of the blessing which we enjoy, and the many favors which are ours, hence when wisely ordered and arranged as was the case with the Ter-Centenary celebration, become helpful not only to Catholics but as well as to all their many friends without the Fold.

One of our exchanges "The Catholic Messenger," Worcester, Mass., in its issue of August 15th, 1913, has the following complimentary notice of our historical magazine under the title "Magazine for Maine."

The tercentenary celebration of the first Catholic Mass in Maine has been most fittingly observed by the issuance of a magazine called The Historical Magazine, and published under the imprimatur of the Right Rev. Louis Walsh, Bishop of Portland. The first issue made its appearance two weeks ago and is certainly a most praiseworthy work, both editorially and typographically.

In the official announcement Bishop Walsh says it will be his aim "to make it an accurate and complete record of all past and present events of the diocese of Portland, and thus gradually put forth the great chain of events, linked together by an invisible hand, that we proclaim Almighty God, for such a chain has been and we trust shall be forever in the Catholic Church in Maine."

If the first number is any criterian there is no doubt whatever but that the Right Reverend Bishop's ideas and desires will be carried out to the letter. The magazine is bound to take its place among other well known Catholic historical works.

The Messenger wishes the new magazine a most prosperous and useful future in the field of Catholic journalism.

Since the secular papers of our country have and have had a great deal to say about the now famous Castellane and Gould marriage case which is now on trial before the Ecclesiastical tribunal of the Rota at Rome, it may not be amiss to call our readers' attention to a word of explanation which recently appeared in "Rome" a Catholic paper published in Rome.

"The judgment of the Rota," writes the editor, "in the Boni-Castellane marriage case, which we recently published at length in these columns, seems to have quite an abnormal interest for journalism. Not only the Italian and French newspapers, but also those of the English speaking world have been busily discussing it. What a pity they do not write with more knowledge. They would do well to bear in mind that matrimony is a contract. For the validity of contracts, all law required specific conditions. If these conditions are not observed, any legal tribunal will and must pronounce a contract null. Every day the civil tribunals of all countries declare contracts null, when it is shown that the conditions required for their validity have not been observed. Nobody is surprised. Nobody protests. Such judgments of the civil courts are regarded as a matter of course. But apparently the ecclesiastical tribunals

may not do what civil tribunals do without question or demur. If in an ecclesiastical tribunal it is clearly established that the conditions required for the validity of the matrimonial contract have not been observed, the tribunal has no option but to declare the contract null. There can be no such thing as a dissoluble marriage. Matrimony is of its essence an indissoluble contract. If one or both of the parties expressly intend to contract, not an indissoluble, but a dissoluble marriage, there is and can be no marriage at all. It is merely a question of proof. And it seems clear from the evidence that Miss Gould expressly and formally intended not to contract an indissoluble marriage. The lady now states, it seems that she was not cited for the second trial of the case; but the judgment itself states that she was cited and that she spurned the citation. Whom are we to believe? The lady in her evidence at the first trial of the case made statements which have been conclusively proved not to be true."

The New York Sun of August 30 of the present year contained a very interesting article on "Catholic Education in the United States." Mr. L. E. Tucker, the Sun's school editor, is most lavish in his praises of the Catholic System and outlines in a very signal manner its merits.

"Education," he says, "has played a most important part in the history of the United States, and one of its most interesting chapters is the one concerning Catholic education. 'The greatest religious fact in the United States to-day,' says Bishop Spaulding, 'is the Catholic school system, maintained without any aid except from the people who love it.' It is a vast system, comprising more than 1,000,000 pupils, than 20,000 teachers, than $100,000,000 worth of property, and with an annual expenditure of more than $15,000,000. Its organization is national yet diocesan, and it combines religious instruction with a curriculum equal in its number and flexibility of subjects as well as methods of teaching to that of the public school system."

Opening up the records of the Church, the writer of this article concludes: "There has always existed a direct relation between the growth of the Catholic Church and the Catholic schools. The school teacher followed closely the missionary and the explorer. Wherever Catholic settlements were formed, there also were found Catholic churches and beside the church the Catholic school was always stationed. So close has always been this helpful church and school relationship that it is impossible to disassociate the history of one from the history of the other. Moreover the Catholic school system of

this country is an offshoot of Catholic school systems of Europe. The first Catholic school teachers were graduates of the Catholic institutions of Europe, and the orders and schools which they established here were as far as possible duplicates of European orders and schools. The fundamental things that the Christian school stands for and around which it builds up its system of education are: (1) Moral training or the education of the will; (2) the educative value of religious knowledge, and (3) the psychological importance of surrounding the growing child with a religious atmosphere. The school editor of the Sun also notes the fact of the showing generally made by pupils of Catholic schools when brought in competition with pupils of the public schools, which is an evidence of the standard which the Catholic school teachers have attained.

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